

A
DESCRIPTIVE CATALOGUE
OF THE
SANSKRIT MANUSCRIPTS
IN THE COLLECTIONS
OF
THE ROYAL ASIATIC SOCIETY OF BENGAL

BY
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VOLUME VIII, PART II
TANTRA MANUSCRIPTS

PRINTED AT THE BAPTIST MISSION PRESS
PUBLISHED BY THE ROYAL ASIATIC SOCIETY OF BENGAL

CALCUTTA
1940

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PUBLISHED BY THE ROYAL ASIATIC SOCIETY OF BENGAL.

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CALCUTTA
1940

EXHIBIT CATALOGUE

OF THE

AMERICAN MUSEUM OF NATURAL HISTORY
NEW YORK

THE AMERICAN SOCIETY OF MUSEUMS

NEW YORK

NEW YORK

NEW YORK

NEW YORK

NEW YORK

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INTRODUCTION

I. PLAN AND EXECUTION OF THE PRESENT CATALOGUE

The present Catalogue is based on materials left by the late Mahamahopadhyaya Haraprasad Shastri, whose widely comprehensive erudition in the various fields of Sanskrit literature and Ancient Indian History and Culture is well known. The present editor was entrusted with the task of revising and seeing through the Press the late MM. Shastri's notes. These consisted of slips containing descriptions of the various MSS., which were in the handwriting of MM. Shastri's assistants working under his direction. The present editor as far as possible did not disturb the notes as he received them, but where discrepancies were revealed on actual comparison with the MSS. themselves, these were rectified. Quotations in the descriptive slips were verified, and sometimes these were curtailed or elaborated as circumstances connected with the importance or otherwise of the work or the MS. demanded. The present editor also compared MSS. of works in the Government Collection with others in the Indian Museum, Society's own collection or in that of other institutions (e.g., the Baṅgiya Sāhitya Pariṣad, the Sanskrit Sāhitya Pariṣad and the Sanskrit College) which were accessible to him, with a view to make the descriptions full and complete. Apparent copyists' mistakes in the Sanskrit of the MSS. have been silently corrected in the Catalogue. A uniform system of plus signs, simple and square brackets, has been followed in the present catalogue to indicate illegible or obscure *akṣaras* and redundant words or *akṣaras*, as well as emendations and allowable conjectures made by the editor to make clear a quoted passage.

About a dozen MSS. belonging to subjects other than the Tantra were through some inadvertence included within the Shastri slips, and these have duly been taken out. A few nevertheless escaped the attention of the editor as the work was printing: these have been sorted out in the *Addenda et Corrigenda* printed at the end. On the other hand, the present editor has included descriptions of some fifty newly acquired Tantra MSS., occurring within the present Collection, for which no materials left by MM. Shastri were available.

Also cross-references have been given to a few Tantra works which have been inadvertently included in the other Catalogues in the Series ¹. A few works which were not identified in the slips left by MM. Shastri have been identified by the present editor in this Catalogue ². The Collection had some MSS. of the same texts split up into two parts with separate numbering, and through inadvertence this was not detected. The present editor has combined the split MSS. into the single ones that they really are, and has entered them as single items ³.

The present editor in revising and seeing through the Press this Catalogue, which owes its inception to the labours of MM. Shastri and can be said to have been prepared by him, has been actuated by a spirit of respect and reverence for the memory of the great scholar from whom he received his inspiration in studying, cataloguing and editing Sanskrit MSS. The MSS. described were very precious in the sight of the late MM. Shastri, and the present editor has taken pains that their special features be brought to the notice of scholars. He has for this purpose compared these MSS. with printed editions and descriptions of other MSS. of the same work from other Catalogues. He only hopes that the Catalogue as revised by him under the direction of the authorities of the Royal Asiatic Society of Bengal will be worthy of the great scholar who would have published it himself, had Fate spared him to us for a few years more.

The problem of arranging the MSS. was a difficult one. The importance of a proper classification of the Tantras for a correct appreciation of a particular work in its true perspective cannot be emphasised too strongly, is evidently for this reason that enough stress has been laid on this matter. Tantras themselves, which definitely forbid one sect following the prescriptions of another which are positively harmful to the former. But the traditional principles of classification are too intricate and obscure to be applied to a catalogue. They should form a special subject of study by themselves. It is all the more distressing to find that confusion is worse confounded by the fact that some of the later works are

¹ Cf. descriptions under Nos. 6124, 6162, 6219, 6308, 6510 and 6716.

² Cf. Nos. 6055, 6126, 6154, 6155, 6161, 6164, 6189, 6191, 6246.

³ Cf. Nos. 6254-5, 6655, 6712.

either spurious or constitute a curious hotch-potch of the views of different sects¹. Under these circumstances a rough arrangement based on tradition, according to the deities dealt with, seemed to be most satisfactory and this has been followed in two of the three broad formal divisions into which the works have been classified at the first instance.

Under ORIGINAL TANTRAS come works, put in the form of interlocutions between divine beings or sages, though some of these are apparently very late and of not much importance.

Under DIGESTS have been grouped compilations attributed to historical personages though there are some which are anonymous including those the names of the authors of which could not be traced owing generally to the imperfect condition of the manuscripts. The Digests have been subdivided into four sections in accordance with the subject-matter of the works. Under STOTRAS fall hymns either associated with original Tantras or ascribed to particular authors. These have been arranged according to the deities eulogised.

In the case of Original Tantras² the traditional way of division into Yāmala, Dāmara, etc., has been roughly followed here and there

¹ साङ्ख्यं सम्प्रदायानां ग्रन्थेष्वधुनिकेषु वै । *Mantraratnākara* of Vijayarāma (Uluwar, Extr. 653).

² In this section the arrangement as found in the slips left by the late Mahamahopadhyaya H. P. Shastri was generally followed while a thorough rearrangement was made with regard to other sections.

The following statement will indicate the results of a partial application with regard to the Original Tantras of a principle of classification similar to the one followed in the case of Digests:

- A. Comprehensive and Generalistic:—
5951, 5972, 5992, 5993.
- B. Works dealing with particular deities:
 - I. Śakti
 - (1) Kālī: 5930, 5964, 5991, 5999, 6011, 6016.
 - (2) Tārā: 5929, 5949.
 - (3) Tripurā: 5809, 5998, 6017.
 - (4) Vagālā: 5893, 6084.
 - II. Śiva: 6023.
 - III. Viṣṇu: 5891, 6004, 6031, 6033.
 - IV. Gaṇeśa: 5897, 6056, 6088.
- C. Works dealing with particular rites, Mudrās, Yantras, etc.:
 - (1) Kaula rites: 5934, 5993, 6015.
 - (2) Japa, Puraścaraṇa etc.: 5978, 6006, 5983.

without any definite indication in that respect. But an arrangement similar to the one proposed in connection with the Digests would, as later considerations suggest, have been more appropriate and helpful.

It may be mentioned in passing that we have here fully or in parts four *Ḍāmaras*¹ (*Bhūta-ḍāmara*, *Mātāṅgī°*, *Gaurī°*, and *Tridaśa°*), four *Yāmala*s² (*Rudra°*, *Kṛṣṇa°*³, *Brahma°*, *Jayadratha°*⁴), a number of *Uddiśa* and *Śābara-tantras*, several works definitely assigned to one or other of the *Srotas* or *Āgamas*, e.g., *Bhairavasrotas* (5937), *Mahāsrotas* (5953), *Ānandabhairava-srotas* (5893)⁵, *Ṣaḍvidyāgama* (6084), *Kālikāgama* (6090)⁶. It may be noted that a large number of the above-mentioned works are apparently late and have little authority. Not a few of them are full of incantations in the vernaculars.

II. SPECIAL FEATURES OF THE MSS. DESCRIBED

(i) *Provenance*.—The present volume gives an account of over a thousand MSS. belonging to the Government Collection of Sanskrit and Sanskrit MSS. on permanent loan to the Royal Asiatic Society of Bengal. These MSS. refer to the subject of *Tantra* or *Mantra-śāstra* which forms an important branch of later Hindu (both Brahmanical and Buddhist) religious and ritualistic literature. The present collection is unique in many respects. It is a fairly extensive collection, and quite a representative one on the subject,

(3) Magic rites: 5830 ff, 5981, 6069, 6073, 6079, 6089, 6091.

(4) Yogic Tantras: 6102–3, 6113–6132.

(5) Tantric Upaniṣads: 6133–6.

¹ None of these names are found in the list of six *ḍāmaras* given in the *Vārāhī-tantra* and quoted in the *Vācaspatya*. It is not known however if the *Durgā-ḍāmara* of the list has any relation with the *Gaurī-ḍāmara*. The list of three *ḍāmaras* as given in the *Samayācāra-tantra* (5920) refers to a *Bhūta-ḍāmara* as also to a *Sakti-ḍāmara* which may have some connection either with *Gaurī°* or *Mātāṅgī°*.

² A reference to a fifth *Yāmala* called *Umā°* is met with in the colophon of the *Paramaśiva-sahasranāma-stotra* (6750) which is assigned to this *Yāmala*.

³ It is not known if this has any connection with the *Viṣṇuyāmala* which is mentioned in both the lists of eight *Yāmalas*, one given in the *Samayācāratantra* and the other quoted by *Bhāskara-rāya* in his commentary on the initial portions of the *Vāmakeśvara-tantra*.

⁴ Not mentioned in the *Samayācāra* list (5920).

⁵ *Rudra-yāmala* is stated to belong to the *Dakṣiṇa-srotas* (Mad. XII, 5712).

⁶ *Surendra-saṃhitā* is stated to belong to the *Pañcāstrāgama* (Mad. XII, 5755).

and the MSS. which go to make it up have been collected not only from Bengal but also from other places in Northern India. The doctrines and rituals described in these MSS. are (or were) current in Bengal and Assam, Orissa, Bihar, United Provinces, Kashmir and Nepal, and also in parts of South India. Bengal works, i.e. works composed or written in or outside Bengal by Bengali Tantric scholars and religious men, naturally predominate in a collection acquired primarily in Bengal. A good percentage of these works have a special connexion with Bengal: these are well known in this province, and were written in the local script, and besides, their popularity is still to be evidenced from editions of many of these published from Calcutta and elsewhere in Bengal. Over and above these well-known works, we have in the present collection numerous other texts which have not been published at all, and in some cases they appear to have never been mentioned in other treatises or in digests or lists of Tantric works: thus these latter can be characterised as 'new' or 'generally unknown' Tantric texts, for both Bengal and other parts of India.

(ii) *Script*.—The scripts used in the MSS. are generally Nāgara and Bengali, with a limited number in Later Gupta, Newari, Śāradā, and Oḍiyā. Among MSS. in non-Bengali scripts those of works of a definite Bengal origin possess particular interest.

Of the many-sided contributions of Bengal to Sanskrit Literature which are known and held in esteem outside Bengal the works on Navya Nyāya or Modern Logic are the most important. They are held in high esteem and assiduously studied to this day by scholars all over India. Mention might also be made of the works of Madhusūdana Sarasvatī whose Vedantic writings have rightly earned for him an all-India popularity. In the field of Navya-Smṛti the reputation of the Gauḍa School is known to have been widely spread and MSS. of several works like the *Dāyabhāga* of Jimūtvāhana and parts of the comprehensive *Smṛti-tattva* of Raghunandana are reported from different parts of India.

MSS. of few Tantric works, however, specially later digests, mainly of a ritualistic character, which are popular in Bengal, are known to have been found elsewhere. And this is not at all surprising, for there is scarcely any ritualistic work of an all-India popularity. As a matter of fact, different parts of the same province

are not infrequently found to follow different ritualistic manuals. This is a fact which makes the find of MSS. of Tantra works of Bengal in non-Bengali scripts all the more interesting.

The present volume describes MSS. of this type of works like the *Mantra-ratnākara* (6192), *Śākta-krama* (6197, 6199), *Tattvānanda-taraṅgiṇī* (6200), *Tantra-sāra* (6187ff) and *Karpūrastotraṭīkā* by Siddhāntavāgīśa (6629). It may be noted here that a MS. of the *Tantra-sāra* in Nāgara characters is also mentioned by Burnel (*Descr. Cat. Tanjore*, p. 207).

A reference may incidentally be made here to another ritualistic work of Bengal, the *Śyāmā-saparyā-vidhi* of Kāśīnātha Tarkālankāra, a MS. of which is in the Madras Oriental Library (*Triennial Catalogue*, V. 5122).

(iii) *Material*.—The material on which the MSS. are written is mostly hand-made indigenous paper, the yellow-coloured variety of which is found to be manifestly superior, in point of durability, to the white-coloured stuff and especially to modern machine-made paper, which is used in a number of MSS.¹ Palm-leaf MSS. are very few in number—one (5804) in later Gupta script, a few each in Newari, Udiya and Bengali and only one (5807) in the Nagari script².

(iv) *Date*.—The number of old works and MSS. is very few in the present volume, as compared with that in some of the previous volumes of the Series. The oldest MS. described in the volume is the *Kubjikā-mata* (5804) which is written in later Gupta characters. Two other old MSS. that come next are those of the *Yuddha-jayārṇava-tantra* (Nos. 6110, 6109) one copied in 1097 A.D. and the other in 1270 A.D. Of the latest MSS. there are a few copied in the beginning of the present century (*Tantra-siddhānta-kaumudī*—6223, and *Mantra-siddhānta-mañjarī*—6224).

¹ Exactly the same state of affairs was noticed in different parts of the country as early as the seventies of the last century (Gough—*Papers relating to the collection and preservation of Ancient Sanskrit Literature in India*, Calcutta, 1878, p. 15). Machine-made paper has been referred to in the earlier part of the volume as 'foolscap paper' or 'Serampur paper'.

² The rarity of palm-leaf MSS. in the Nagari Script was noticed in 1876 (Gough, *op. cit.*, pp. 211-2). It may also be noted in this connection that no palm-leaf MS. of any work in the Bengali language is known, while scarcely any MS. in Udiya on anything but palm-leaf is available.

The dates are indicated by means of various well-known eras, Śaka (S.E.), Vikrama-Saṃvat (V.S.), Nepāla-Saṃvat (N.S.), Bengali San (B.S.), etc. In one MS. (6114) the date of composition is curiously given in years of Tretā-yuga, while in several MSS. (5955, 5965, 6082) the names of the eras are not specified, so that it is not possible to ascertain accurately their dates. In one MS. (6038) the chronogram reads like a riddle difficult to solve.

(v) *MSS. of a general interest*.—As regards MSS. of a general interest of which there are very few in the present volume mention may be made of the following:—

(1) MS. copied for a lady ¹:

Saundarya-laharī (6681)—Copied for the recitation of Jayantī Devī.

(2) MSS. copied for and probably possessed originally by big personalities:

Kulamukti-kallolinī (6308) copied in 1877 V.S. under orders of Raṇodyota-sāha of Nepal.

Kāmakalākālī-stotra (6634) copied in Nepal in 1711 S.E. (1789 A.D.) by Govinda-śarman for Prince Bahādur Sāh who is probably identical with Rana Bahādur Sāh who is stated to have succeeded to the throne in 1775 (Landon, *Nepal*, I. 67).

Liṅgārcana-tantra (6024) MS. belonging to Lālā Rāma-gati Rāya ².

¹ For a reference to several other MSS. copied for and by ladies cf. Y.R.A.S.B., 1938, p. 13.

² The records of the society generally do not give information regarding the find-spots and the names or whereabouts of the last owners of the MSS. from whom they were acquired by the Society. But fortunately some of the MSS. contain the names of the original owners of them. And of these we might mention the names of a few scholars:—

Kṛṣṇānanda-nātha, evidently a Tantric scholar (5840, 5906, 5811, 5862, 5905, 5925, 6047, 6204).

Rājakiśora Śarman, probably identical with the author of the *Śakti-ratnākara* (5915).

Reference may also be made here to the huge collections of Raghunath Malaviya, Harekrishna Vyasa and Lakshminarayana Kavi, MSS. from which generally bear the names of their owners.

- (3) MSS. in the Nagari script written by or belonging to a Bengali, the use of the script among whom is extremely rare and is of a very recent growth:

Kalpa-sūtra (6168)—copied by Harikṛṣṇa Cakravartī in 1732 V.S.

Śiva-tāṇḍava (5966)—belonging to Harikṛṣṇa Cakravartī.

- (4) MSS. of historical interest:

Kāma-ratna (6542). The MS. which was copied in 1635 Ś.E. (1713 A.D.) records that Pharak-Ser (Farrukhsiyār) was the lord of Delhi in that year—the year which is known to be the year of accession to the throne of Farrukh.

III. SPECIAL FEATURES OF THE WORKS

(i) *Date*.—An idea has already been given about the age of the MSS. described here and one would naturally feel inclined to know something about the age of the works themselves.

The question of the date and authoritativeness of what passes as an original tantra is a difficult one. It is evident that some of them are very late commanding little authority even among the followers of the Tantras. But the actual dates of few of the works can be determined. The position with regard to the digests is of course better, though not always satisfactory. A number of these works are dated while the dates of a few can be ascertained with some amount of certainty from internal or external evidence. A list of the works in which the dates of composition are definitely mentioned is given below.¹

6351-2.	Kramottama	1435 S.E.
6233.	Mantrārādhana-dīpikā	1488 S.E.
6199.	Śāktakrama	1493 S.E.
6533.	Puraścaraṇa-dīpikā	1512 S.E.
6659.	Śyāmākalpa-latikā	1514 S.E.
6694.	Āandalaharī-ṭikā	1527 S.E.
6183.	Śāradātilaka-ṭikā	1695 V.S.

¹ The date of composition, though indicated, is unintelligible in both the MSS. (6628-9) of the commentary on the *Karpūrastava* by Durgārāma.

6214.	Āgama-tattva-vilāsa	1609 S.E.
6604.	Sāra-samuccaya	1770 V.S.
6511.	Dīpa-prakāśa	1677 S.E.
6303.	Śyāmāsaparyā-vidhi	1699 S.E. ¹
6228.	Dharma-vitāna	1779 V.S.
6439-41.	Kaulikārcana-dīpikā	1700 S.E. ¹
6573.	Mudrā-prakāśa	1752 S.E.
6215.	Āgama-tattva-saṃgraha	4933 Kali Era.
6661.	Śyāmāsantoṣaṇa-stotra	1756 S.E.
6647.	Kaula-gaja-mardana	1910 V.S.
6617.	Gorakṣa-śataka-ṭikā	1943 V.S.

(ii) *Nature of contents of the works.*—The works described in the present volume, are mainly of a ritualistic character. There are few works here which directly expound the philosophy proper of the Tantras. The following pages, however, contain enough material that will be of interest to students of anthropology, iconography² and Sanskrit literature, particularly the later phases of it. It must still have to be admitted that this volume like the volume on Smṛti and Purāṇa contains much that is of little value and importance.

It will be noticed that works on the details of the worship of different aspects of Śakti or the Divine Mother by far outnumber those on all the other deities taken together. Of the ten major manifestations (*mahāvidyā*)³ of the Divine Mother, again, Tripurā, Kālī, Tārā and Bhuvaneśvarī claim in a descending order the largest number of worshippers and consequently the largest amount of literature. Chhinnamastā (also known as Pracanda-caṇḍikā or Sumukhī), Dhūmāvatī and Vagālā are principally worshipped in connection with the performance of the black rites for the attainment of ulterior objects. They have few regular worshippers who regard them as their tutelary deities, so that the literature on

¹ The date of one of the works must be wrong, as the first work, which according to the date given appears to be earlier, refers to the second, which is given a later date.

² Anthropomorphic descriptions of little-known deities like Āsurī (6070-1), Kālarātri (6063-4), and Tvaritarudra (6464) are highly interesting in this respect.

³ Kālī, Tārā, Śoḍaśī (Tripurā), Bhuvaneśvarī, Bhairavī, Chhinnamastā, Dhūmāvatī, Vagālā, Mātāṅgī and Kamalā.

them is quite scanty. Śākta deities like Gāyatrī, Kubjikā and Caṇḍikā have only a limited local interest, being known and worshipped in particular localities. Among the other deities Śiva with his different aspects comes next as regards the quantity of literature dealt with in the volume. The literature on Viṣṇu is poorly represented here while a comparatively small amount of literature appears to have ever been produced on the cults of Gaṇeśa and Sūrya (Sun), evidently owing to the small number of devotees worshipping them as tutelary deities.

Of the various tantric rites only the more important and popular ones are found to have been treated in independent works described here. The six black rites¹ and other magic rites for warding off evils and securing prosperity, of course, claim a large number of works, mainly small treatises and manuals. But few of them command respect and authority even among orthodox scholars of Tantras being generally spurious, anonymous and comparatively modern.

Though this is not the place to give an elaborate account of the various rituals of the Tantras with which the works under discussion are primarily concerned, it is necessary to give a rough and general idea of their characteristic features in order to enable the general reader to appreciate the nature of the contents of the works. A more detailed account of them is given in Arthur Avalon's *Principles of Tantras* (London, 1914, 1916, vols. I and II).

Dīkṣā or initiation which is the most essential preliminary of the Tantra form of worship invests one with the right to follow the injunctions of the Tantras. And every Hindu, irrespective of any caste or sex to which he or she belongs, may be and until very recently was initiated with proper ceremonies by the family preceptor or some of his superior near relatives into the worship of a particular deity. At the time of initiation one of the many *mantras* with which a deity is worshipped by different persons on different occasions is communicated to the worshipper who is to keep it concealed like the most valued treasure. The mantra and the deity, appropriate for the worshipper, are determined by family practices as well as personal peculiarities of the worshipper, who is to mutter the mantra and per-

¹ Magic rites for averting evil, subduing (a man or a woman), arresting any feeling or force, exciting enmity (between affectionate friends), overthrowing (an enemy) and causing destruction to somebody.

form other rites with it not only at the time of worship but also on the occasion of observing his daily duties like getting from bed in the morning and bathing. Though the form of worship¹ is essentially the same in connection with all the deities there are differences and peculiarities in the details of procedure which are pointed out in special treatises dealing with particular deities. The use of the 'Five M's'—*madya* (wine), *māṃsa* (meat), *matsya* (fish), *mudrā* (fried grain) and *maithuna* (sexual intercourse)—and the six black rites are not meant for all worshippers but for only the select few. Even all members of the Kaula sect of the Śāktas—a sect notorious for these rites—were not to observe these rites (I.H.Q.—X. 487f.).

The mantras² consist of one or more syllables indicated by word symbols which differ in different schools and which are explained in special dictionaries (6257–6265). They are known as *mālā-mantras*, when the number of syllables contained in them is more than twenty. Various rites are prescribed for making the mantras efficacious. Of these a very important one is the *Puraścaraṇa* (6530 ff) which consists of five elements, e.g., the muttering of the mantra for a prescribed number of times, *homa*, *tarpaṇa* and *abhiṣeka* with the same mantra followed by the feeding of Brahmins.

When a worshipper has attained to sufficient spiritual development he may undergo superior types of initiation culminating into *Pūrṇābhiṣeka* (6526).

The worship is offered on an image of the deity, on a consecrated pitcher filled with water on which fruits and mango-sprouts are placed or on a mystic diagram (*Yantra*) which represents the deity.

¹ Two essential features of the worship are *bhūtaśuddhi* and *nyāsa*, aimed at the purification of the body and helping the gradual realisation of the supreme ideal of the Tantra form of worship, viz. the identity of the Individual soul with the Supreme Soul.

² Vedic mantras, with or without any modification, are also occasionally used. RV. III, 62.10 popularly known as the *gāyatrī*, is the commonest Vedic mantra which with necessary modifications is used in the Tantric worship of different deities. MSS. containing the texts of the modified forms of the mantra in connection with the worship of various deities are noticed in this volume (6499, 6281).

The Tantric use of the *Śrī-sūkta* (RV. I, 165) has been indicated in two MSS. (6500–1) which describe how different verses of the hymn are to be used in offering various objects in the worship of Lakṣmī as also in rites like *nyāsa* and *puraścaraṇa*. Uses of Vedic mantras in the purification of fish, meat and wine are described in works dealing with the Kaula cult.

While an image is immensely popular in Bengal, the diagram is more popular elsewhere (6579 ff).

IV. SOME IMPORTANT WORKS

A brief passing reference may now be made to the characteristic features of a selected number of the more important but little-known works, MSS. of which are described in the following pages. There are a good number of works which are unique and are noticed here for the first time. The names of these have generally been marked with an asterisk in the index of titles. But even under titles without any mark there are not a few works which though already noticed are either inaccessible elsewhere or are still unique other notices referring to MSS. described in the following pages. But in a manuscript collection it is not only the MSS. of hitherto-unknown works that are important and useful. It is not infrequently that MSS. of well-known works are immensely useful for the determination of the correct text of a particular work. Tantra works again, especially the original tantras, possess immense textual irregularities and variations. It will be noticed that even the number and arrangement of the chapters of a work differ in different MSS., a comparative analysis of several of which is therefore essential for a critical edition.

Some of the MSS. present different versions of even a number of later digests and commentaries. Of these mention may be made of the following:—

6232. *Mantra-candrikā* of Janārdana.

The MS. of the Society contains an elated version of the work of which a shorter version is described in L.II. 911.

6352. *Kramottama* of Nijātmānandanātha.

This seems to represent an abridged version of the work as contained in No. 6351.

6438. *Kaulāvalī* of Jñānānanda.

This constitutes a shorter version of the work of the same name published in the *Tantrik Texts Series* (Vol. XIV)¹. An idea of the

¹ Notices of two manuscripts by MM. H. P. Shastri and Prof. Kielhorn reveal that the work had other versions as well (*Ind. Cult.*, III, p. 519).

relation between the two versions may be had from the following statement:—

Number of chapters in the MS.	Corresponding portions in the edition of the Tantrik Texts Series.
I	.. II. 50—II. 104.
II	.. III. 105—V.
III	.. VI.—VIII. 38.
IV	.. VIII. 39—IX, 41+first few lines of Chapter IV.
V	.. IX. 71—X. 141.
VI	.. XI.
VII	.. XII. 1-131+last few lines of Chapter XIII.
VIII	.. XIV.
IX	.. XV.

6595. *Haṭha-pradīpikā*.

This seems to contain a smaller version of the work as known through different editions.

6817. *Mallādarśa* of Premanidhi Pantha.

This may be a shorter version of the work described under No. 5971 where no name of the author is traceable.

Besides the above-mentioned works, the following works and MSS. in the different sections of the Catalogue deserve special mention.

A. ORIGINAL TANTRAS.

(1) *General*.

The *Vīra-tantra* (5925-7) which deals with the worship of Kālī, Tārā and other deities, specially in connection with left-handed worship, has a very unsatisfactory text. The first four chapters agree in all the three MSS. Chapters 5-10 in 5925 agree with chapters 5-11 in 5927. The last four chapters in 5927, however, have no corresponding matters in any of the other two MSS., the concluding chapters of which agree but for the chapter numbers ¹.

¹ Chapters 10, 11 and 13 of 5925 agree respectively with chapters 5, 6 and 8 of 5926 which has no colophon for chapter 7.

It is not known if this is the work referred to by Raghunandana in his *Smṛti-tattva*.

A reference may be made here to a work called the *Bṛhad-rudra-yāmala* (5866-7) which has little connection with the *Rudra-yāmala*. The Society seems to possess all the known MSS. of the work—three in number ¹—two of which both incomplete, are described here and the remaining one, which is complete belongs to the old collection of the Society. The work is in the form of an interlocution between Kṛṣṇa and Nārada. It deals with the worship of various deities like Gaṇeśa, Kālī and Pañcānana, the popular Guardian Deity of children.

The only work so far known expounding the doctrines and practices of the little-known but catholic Pārānanda school of Tantric worship, which puts a taboo on ritualistic details as also on animal sacrifice, apparently an essential feature of Śakti worship, appears to be the *Pārānanda-sūtra* published in the *Gaekwad's Oriental Series*. The present collection possesses a fragmentary manuscript of another small work on the subject, called the *Pārānanda-mata* or *Paramānanda-mata-saṃgraha* (5982). It gives a brief but clear and systematic account of the views of the school. This is a metrical work, with a few prose-lines here and there, containing about a hundred verses. Some of the verses, which are apparently borrowed by both from an earlier source, are found in the printed text also. The language in both the works is occasionally almost identical. The fragment has been published in JRASBL. (1939, pp. 467-7), with a short summary of the contents in English.

The *Ākāśabhairava-kalpa* belonging to the *Mahāśaiva-tantra* appears to be a big work of which a portion, complete in itself, dealing with various magic rites is preserved in a MS. of the Society (5895). Another portion, a considerably bigger one, belongs to the Tanjore Library of which a modern copy is in the Bhandarkar Oriental Research Institute. This portion deals with the details of the worship of Sāmrajya-lakṣmī (Presiding Deity of Sovereignty) and with Rāja-dharma (royal duties). A detailed description, containing a list of contents, of the last-mentioned manuscript is given in the *Karnataka Historical Review* (1939, pp. 7-18)

¹ For an account of the MSS. and their contents cf. *D. R. Bhandarkar Volume*, pp. 77-81.

by Mr. P. K. Gode who believes that the work is associated with the State of Vijayanagara, a picture of which, Mr. Gode thinks, is reflected in the work.

The *Rādhā-tantra* (6002-3) is an interesting work which seeks to demonstrate the supremacy of Śakti worship through the life and achievements of Kṛṣṇa, who is represented as an ardent worshipper of the Divine Mother. It is definitely stated that devotion to Śakti was at the root of all the superhuman achievements of Kṛṣṇa (ch. 22). Kṛṣṇa performed various Kaula rites in the company of Rādhā, an incarnation of Padminī who was an attendant of Tripurā (ch. 6). Vṛndāvana was the proper place for the ritualistic practices of Kṛṣṇa, as the Divine Mother always resided here and the two principal trees of the place, e.g., *tamāla* and *kadamba*, were nothing but different forms of Kālī and Tripurā (ch. 21). The work, however, seems to be a comparatively late one. Though no definite date can be assigned to it, one limit of its age is supplied by the *Śyāmāsaparyā-vidhi* (6303) of Kāśīnātha composed in 1699 S.E. (or 1777 A.D.), which refers to the *Rādhā-tantra* as one of the source books utilised by it. That the work was regarded as authoritative is testified to by the large number of manuscripts and printed editions that the work possesses as well as by references made to it in later digests like the *Śakti-ratnākara* (6216) of Rājakiśora of unknown date and the *Śyāmāsaparyā-vidhi* already referred to. The existence of a work called *Bṛhad-Rādhātantra* (*Cat. Cat.*, I. 504) may not unlikely be an indirect evidence of the popularity of the work which led to a 'longer version' (*Bṛhat*) of it. The work may have originated or at least was more popular in Bengal. Manuscripts of it are mostly known to be in Bengali characters and all the known editions are published in Bengal and in the Bengali script¹.

The Society possesses only one MS. of the *Mahānirvāṇa-tantra* (6039) which has been published several times by different scholars². But curiously enough the number of known MSS. of the work is quite disproportionate and very small. Only two MSS. are noticed in the *Catalogus Catalogorum* (I. 298 under *Nirvāṇa-tantra*). It

¹ For a detailed account of the contents of the work cf. *Sāhitya Pariṣat Patrikā*, vol. 46, pp. 296-300.

² A list of the various editions of the work is given by Arthur Avalon in the Introduction (pp. viii-ix) to his edition of it published in the Tantrik Texts Series (Vol. 13).

does not seem to have occupied an important place in the literature of the Tantras. The work is not mentioned in the well-known lists of Tantras, e.g., the *Toḍala-tantra* list and the *Vāmakeśvara-tantra* list. Scarcely does any of the famous Tantric compilations refer to or quote from this work. Of the few works which contain references to the *Mahānirvāṇa* mention may be made of the *Krama-dīkṣā* of Jagannātha¹ (6525) and the *Sarvollāsa-tantra* (6204) of Sarvānanda².

It seems that it was owing to these facts that the work was suspected in some quarters to be a fabrication in whole or in part of Hariharānanda, the guru of the celebrated Hindu 'reformer' Raja Ram Mohun Roy, 'written with the object of pushing the Reformist views' of the latter. It may be pointed out in this connection that the work 'was first published by the Adi Brahma Samaj under the editorship of Ananda Chandra Vedantavagisha'. 'The preface to this edition stated that three MSS. were consulted; one belonging to the library of the Samaj, the second supplied by Durgadas Chaudhuri, and the third taken from the library of Raja Ram Mohun Roy.'³

(2) Works on Different Deities.

We have here a number of works pertaining to the cult of Durgā. The *Māyā-tantra* (5985), which may or may not be identical with the work of the same name quoted in the *Tantra-sāra*, the *Śakti-ratnākara* and the *Āgama-tattva-vilāsa*, prescribes (ch. 8 and 9) and speaks highly of (ch. 12), Kulācāra in connection with the worship of Durgā with the details of which it deals. As some of the MSS. end with chapter 7 the genuineness of these chapters may not be beyond all doubts. Two works assigned to the *Rudra-yāmala* (5879, 5885) deal with the worship of the deity during the famous autumnal festival of Northern India known as Navarātri as well as with the nine well-known forms of the deity. The *Vanadurgā-kalpa*

¹ Some of the references have been identified, e.g., धातुप्रतिग्रहं निन्दाम् (fol. 18A=VIII. 279), देहत्यां नाभिमात्रायाम्, प्रत्येकविन्दुं सतिमान्, वसुधारां प्रकल्पेवम् (fol. 21A=IX. 91-93).

² Chapters 6, 58 and 59.

³ Introduction and Preface to the edition and translation of the work by Arthur Avalon (Madras 1928, Calcutta 1913).

(6067) describes the details of the worship of Vanadurgā, a deity whose worship is highly popular in several districts of Bengal¹. There is, however, no work here which describes all the rites to be performed by the regular worshippers of the deity, of which there is a good number in Bengal.

Works on deities whose rituals are dealt with both in original Tantras and Digests have been noticed, for the sake of convenience, only under Digests.

(3) *Works on Caitanya.*

A number of apparently late but nevertheless interesting works refer to or deal with the worship of the great Vaiṣṇava saint of Bengal—Caitanya. These are associated with well-known Tantric texts. In one of them, associated with the *Kulārṇava* (5913), the divinity of Caitanya is established with various arguments. In another, associated with the *Viśvasāra-tantra* (6038), which professes to give an account of this 'secret' incarnation of Viṣṇu, the date of his appearance is also indicated (4586 of the Kali age). In the *Urdhvāmnāya-saṃhitā* (5959) he is referred to as an *avatāra* in place of the Buddha. It is significant that the last MS. is in the Nāgarī script and presumably is of a non-Bengali origin. Of other works of the type reference may be made to the sections on Caitanya ascribed to the *Brahma-yāmala* and the *Kṛṣṇa-yāmala*, manuscripts of which are found in the old collections of the Society (AS., p. 64) and the Baṅgiya Sāhitya Pariṣad (VSP., p. 41).

(4) *Works on Alchemy.*

Among manuscripts of works on alchemy reference may be made to the following:—

Rasārṇava (5870) and *Rasa-kalpa* (5871) associated with the *Rudra-yāmala* deal with various preparations of mercury. The *Suvarṇatantra* (6101) and *Svarṇatantra* (6824) describe the synthetic preparation of valuable metals like silver and gold.

(5) *Works on the use of hemp.*

We have here a small manuscript (6068) containing an extract on the Tantric use of hemp. The topic has been incidentally dealt with in a number of Tantra works. The *Mahānirvāṇatantra* (V.

¹ cf. JASB., 1930, pp. 382-3.

82-87) gives directions for the ritualistic purification of hemp. One entire chapter of the *Sarvollāśatantra* (6204, ch. 30) deals with its use and efficacy. Five names of hemp are given¹. Hymns to deified hemp are described in ASB., VII. 5574, 5655. The use of the drug in a number of folk-rites is also known.

(6) *Works relating to the science of warfare.*

A reference may be made to manuscripts of more or less familiar astrological and magical works connected with the science of warfare in old India. These works are generally associated with the Tantras. Some of them like the *Narapatijayacaryā* (with sections bearing the stamp of the Tantric form of composition), a MS. closely agreeing with which has been described under the title *Brahmayāmala* (5892), are definitely stated to have been based on the tantras, especially of the *Yāmala* class, while one, *Yuddhajayārṇavatāntra*, (6109-12) at least is actually styled a tantra. They deal with what is called *Svarodayaśāstra* or the science of sounds, a lack of the knowledge of which brings about the fall of a king, even though rich in armaments. Incidentally, they describe mystic diagrams to determine the future of royal undertakings, lay down the details of magical and Tantric rites such as initiation into warfare, consecration of the weapons to make them infallible, six black rites of the Tantras for controlling and causing the destruction of enemies.

B. DIGESTS.

(1) *General works.*

Under this section reference may first of all be made to several commentaries.

Uncertainty seems to surround the names of the authors of two commentaries of the *Prapañca-sāra* (6174-5). Different MSS. refer to different names while some of the MSS. give no name at all. Even the name of the preceptor of one of the commentators (6175) is not known for certain. While it is given as *Vaikunṭhāvāṇī* or *Amararājasarasvatī* in the introductory verses, it is definitely referred to in the last colophon as *Umaraprakāśa*. The Society possesses MSS. of two commentaries (6182-3) on the *Śāradā-tilaka*

¹ सन्निदा समयया देवि विजया सिद्धिरेव च ।

भङ्गश्च परमेशानि पञ्चधाख्यानकौर्त्तितम् ॥—*Sarvollāśa-tantra* (30. 22).

which do not seem to have so far been noticed. One of these (6183) was composed in 1675 V.S. or 1618 A.D.

The chief interest of the *Vidyārṇava* (6206) lies in the account it gives of the foundation of the town of Vijayanagara. The account, which does not appear to have so far been recorded in any of the several modern works on Vijayanagara, does not, unlike other legendary accounts, refer to Harihara Bukka and Vidyāranya whose names are almost invariably associated with the foundation and the naming of the town. It does not constitute a version of the legends already recorded but gives a new and independent story by itself. In giving the history of the composition of the work it is stated that it was composed at the request of an unnamed king¹ of Vijayanagara, the posthumous son of Praudhadeva. The author appears to have been a man of influence. For it is told that when Praudhadeva died² leaving his queen with child it was the author of the present work who acted as regent in pursuance of the wishes of the people. As regent he is stated to have built the beautiful town of Vidyānagara (Vijayanagara) resembling the mystic Śrī-cakra. When the son of Praudhadeva attained majority and was fit for carrying on the duties of a king he was placed on the throne. And at the request of the king and learned men of eminence the work was composed.

According to Prof. Salatore the foregoing version of the story about the origin of Vijayanagara has no historical value. The *Vidyārṇava*, Prof. Salatore rightly observes, can in no way be assigned to a date earlier than A.D. 1446, the year of the death of Praudhadeva, whose posthumous son could come to the throne only after that year³, when the town had already been in existence for a large number of years, having been constructed in 1368.

Besides referring to the history of the origin of Vijayanagara the work under review traces the line of teachers of the school of Śaṅkarācārya, beginning from the great master and ending with the

¹ The name of the king is given as Ambadeva by Mahamahopadhyaya Gopinath Kaviraj presumably on the authority of the MS. of the *Vidyārṇava* belonging to the Benares Sanskrit College (*Brahmasūtra—Acyutagrānthmala*, Benares, Introduction, p. 54).

² For an account of the death of Praudhadeva and other details about the author of the work cf. *Ind. Cult.*, VI. 107-9.

³ *Ind. Cult.*, VI. 244-5.

present author who claims to have directly belonged to the school. A similar list is also found in the *Kramottama* (6351-2). It is to be noted that both the lists contain names otherwise unknown.

The *Mantra-kamalākara* (6238) is a little-known work of the celebrated Kamalākara Bhaṭṭa, author of the *Nirṇaya-sindhu*, son of Rāmakṛṣṇa, grandson of Nārāyaṇa and great-grandson of Rāmeśvara. The work is stated to have been compiled for the benefit of the author's son, Ananta. The section on the worship of Rāma belongs to Rāmakṛṣṇa, father of Kamalākara. Another manuscript of the work referred to in *A Catalogue of Sanskrit Manuscripts in the Private Libraries of North-Western Provinces* (Allahabad, 1877-86) and mentioned by Aufrecht (*Cat. Cat.*, I. 429) is scarcely accessible at the present moment ¹.

The *Mantra-muktāvalī* (6239) of Purna-prakāśa, of which the Society possesses a manuscript complete in 25 chapters, appears to be one of the oldest of Tantric digests. The MS. of the Society was copied in 1480 V.S. (= 1424 A.D.). The work is stated to have been based principally on the *Prapañca-sāra*. It appears from the extremely corrupt and obscure introductory and concluding verses that the author, an ascetic, was a follower of the school of Śaṅkara.

The Society's collection of manuscripts of the *Tantra-sāra* of Kṛṣṇānanda is specially interesting. It is a sixteenth century work on Tantra rituals very popular in Bengal. But the Society's manuscripts of the work are almost all in non-Bengali scripts. Two more or less complete manuscripts (6187-8) are in the Newari script. There are also three manuscripts in the Nagari (6190-1, 6576) and one in the Bengali script (6577) containing only extracts. Portions of the work are found in a mutilated form, with occasional omissions intervening, in two manuscripts, one (6266) in Nagari and the other in Newari (6267), as also in a Bengali manuscript (6189) where the order of the topics is different from that in the editions of the *Tantra-sāra*. It is not known if the last three manuscripts as also one described under No. 6402 belong to works based on the work of Kṛṣṇānanda like Rāmānanda's *Samgraha*, of which there is a manuscript in the Society (II. A. 48), complete in ten chapters. It is also possible that the *Tantra-sāra*, along with other works, borrowed from the same source which, or rather fragments of which, can be

¹ For two more little-known works of the same author, cf. *Indian Culture*, V. 211-4.

traced in these manuscripts as well as in works like the *Śyāmā-rahasya*, sections of which (e.g., *Śava-sādhanā*) closely agree with similar sections of the *Tantra-sāra*.

Ātma-rahasya (6201-2), *Āgama-tattva-saṁgraha* (6215), *Tantra-siddhānta-kaumudī* (6222) and *Cidānanda-mandākinī* (6229) give exposition of some aspects of the philosophy of the Tantras.

(2) *Works on different deities.*

(a) *Kālī*.—The *Kālī-tattva* (6306-7) is an important work, the more so if its author Rāghavabhaṭṭa be identical with the famous commentator of the same name who commented on the *Śāradā-tilaka*. The way in which the commentary is referred to in the former work (fol. 6A of 6307) would naturally make one inclined to suggest the identification. It quotes from and refers to a number of original Tantra works. No Tantra digest is found to have been referred to though many of them are stated to have been consulted for the preparation of the work. Though several MSS. of the *Kālī-tattva* were already reported, all that was known of the work was through a short notice by R. L. Mitra (Bik., p. 586). The present volume gives a detailed description of the work and its contents.

(b) *Tārā*.—The *Matsya-sūkta* (5997), which is different from a Puranic work of the same name, is referred to in many a Tantric compilation of Bengal. The work or at least the portion preserved in the MS. of the Society deals with the details of the worship of Tārā. A work called the *Br̥hanmatsya-sūkta* is referred to in the *Mantra-ratnākara* (6192) and the *Arcana-saṁgraha* (6212).

It may be noted that no MS. of the *Tārā-rahasya* which is a popular work in Bengal is found here. The *Tārā-pradīpa* (63322-3) is an interesting work, as it is attributed to Lakṣmaṇa Deśika who may be identical with the author of the famous *Śāradā-tilaka*. It may be that this work as well as the *Kālī-tattva* of Rāghavabhaṭṭa were intended to supplement the *Śāradā-tilaka* with which both the authors were closely associated and which does not deal with the popular deities, Kālī and Tārā. It is curious that all the MSS. that have been reported of the *Tārā-pradīpa* are in the Bengali script except the one in Bikaner. The popularity of the work thus appears to have been restricted to Bengal where Tantric digests like the *Tantra-sāra* and the *Śyāmā-rahasya* refer to and quote from a work of the same name. But the work seems to be little-known in these

days in Bengal or elsewhere. Scholars like Arthur Avalon were not aware of the existence of this work or of any other work of Lakṣmaṇa except the *Śārada-tilaka* though a number of them are referred to (*Cat. Cat.*, I. 536). It is an independent work having no connection with the *Śārada-tilaka* though it is suspected by some to be a commentary on the latter (*Cat. Cat.*, I. 536).

(c) *Śiva*.—The cult of Pañcānana, Pañcānanda or Pāñcu Ṭhākura, presumably a popular aspect of Śiva, is immensely popular among the women-folk of West Bengal, specially of the lower class, who worship the deity, as the Guardian Deity of children, for the protection and welfare of their young ones. The known literature on the cult, unlike other folk-cults, is, however, extremely meagre. The Society, fortunately, is in possession of three MSS.—perhaps all that are known—of a Tantric text called the *Br̥hadrudra-yāmala* (5866-7) sections of which deal exclusively with this cult. These sections in the manner of *maṅgala-kāvya*s of medieval Bengal, one of which may not unlikely have been the basis of the Sanskrit version given here, record legends concerning the powers of the deity in causing destruction when offended and bringing prosperity when propitiated. The MSS. are especially interesting in view of the fact that Sanskrit works pertaining to folk-cults are rare, if not totally unknown ¹.

Of later digests on the cult of Śiva the *Vaṭukārcana-saṁgraha* (6466) of Bālabhaṭṭa appears to be the most comprehensive, while the fragment of the *Bhairavārcā-pārijāta* is interesting being associated with the name of a royal author, Jaitrasimha of the Vaghela dynasty. Bālabhaṭṭa has referred to a number of digests and authors (p. 629). Kāśinātha, the polymath, has got the largest number of works in this section. Of the ten works of Kāśinātha that we have in this section, as many as five seek to demonstrate the greatness and supremacy of the deity.

We have little information about a number of authors whose works are included in this section: e.g., Siddheśvara (6462), Lakṣmīdhara (6463), Gaṅgā-suta (6464), Dhanarāja, son of Keśava (6465) and Rāmacandra whose work seems to be based on a similar work by Kṛṣṇabhaṭṭa (6467).

¹ For details of the MSS. and the legends cf. *D. R. Bhandarkar Volume*, pp. 77-81.

(d) *Gaṇeśa*.—The cult of Gaṇeśa is dealt with in three original Tantra works—*Mārjārī-tantra* (5877), *Kumāra-saṃhitā* (6056) and *Vināyaka-saṃhitā* (6088), which speak of the black rites to be performed with the aid of this deity.

The only work of known authorship in the section of digests on this cult is the *Mahāgaṇapati-krama* or *Gaṇeśotsava* (6505) by a disciple of Citprakāśa, Anantadeva by name, who is stated to have belonged to the Dāideva school and hailed from Māṭṛpura.

(e) *Sun*.—The worship of the sun-god is treated of in the concluding chapters (ch. 31–35) of the *Devīrahasya-tantra*, stated to be a part of the *Rudra-yāmala*. These chapters or some of them, are contained in two MSS. (5880, 5888, 6001).

There are a few later compilations on the cult of this deity. We have here a fragment of one, called the *Tṛcabhāskara* (6575). It is gathered from the MS. of the work belonging to the Sanskrit College of Calcutta (which was partially examined) that it deals with the details of the worship of the deity (e.g. अङ्गपूजा—fol. 47A, आवरणपूजा—54A, उपचारनिर्णय—59B, अर्घ्यदान—73B, होमविधि—129A). Reference is made in it among others to *Tantra-kaumudī* (18A), *Prapañcasāra-saṃgraha* of Gīrvāṇendra (32B), *Mantra-mahodadhī* (34B), *Mantra-deva-prakāśikā* (39A), a hymn by the author (*māmakīnastava*—58A) and the *prayoga* section of the work (37A).

(3) *Works on Yoga*.

The number of unique works in the section of Yoga is proportionately larger in comparison with that in other sections. No other MSS. appear to be known of works described under Nos. 6116–9, 6599, 6600, 6603, 6605, 6619, 6621 and 6622. But none of these works appears to be old. Of these, the date of composition of the *Sāra-samuccaya* (6604) is given as 1770 V.S. (1714 A.D.). A work of this name is referred to in the *Cakra-dīpikā* (6622) and the *Yoga-kalpa-latikā* (6603) of Kṛṣṇadeva, a name identical with the name of the father of the author of the work of which the *Sārasamuccaya* of the Society is stated to be a summary. The only known MS. of the *Yukta-bhava-deva*, of which the *Sāra-samuccaya* is an abridgement, belongs to the Baṅgīya Sāhitya Pariṣad. A comparison of the MSS. of the two works reveals that the abridgement very closely follows the original. The former has one complete colophon at

the end where the number of the chapter is not indicated, while the end of the first chapter is marked on fol. 18A. The latter has two chapter colophons (I, fol. 29A, III, fol. 60A). The latter portion of the Society's MS.¹ (fol. 38B-67B) has no corresponding portion in the MS. of the Pariṣad, which seems to be incomplete.

C. STOTRAS.

Sanskrit possesses a vast literature on stotras. An idea of the extent of this literature may be formed from the fact that descriptions of MSS. of stotras cover three big volumes (Nos. 17-19) of the Descriptive Catalogue of Sanskrit MSS. belonging to the Madras Oriental Library. The Society has also a fairly rich collection of stotras scattered over three volumes of its Descriptive Catalogues (Vols. V, VII and VIII).

The stotras described in the present volume, however, do not all belong to the Tantras nor are they all Tantric in character. Similar remarks apply to stotra manuscripts described in other volumes which though devoted to subjects other than Tantras deal with stotras belonging to Tantras.

A limited number of the stotras are extremely popular and highly interesting both from the standpoint of philosophy as well as poetry. Some of the hymns attributed to Śaṅkarācārya in the present volume (e.g. *Bhavāny-aṣṭaka*, p. 818, *mānasapūjā*, pp. 832-3, *Rāma-pañjara* and *Bālāṣṭaka*, p. 851 and *Gaṅgāṣṭaka*, p. 861) cannot be traced in the *Works of Sankaracharya* (Sree Vanivilas Press, Vols. XVI-XVIII).

Reference is made below to the works chiefly of an exegetical character, belonging to the different groups of stotras dealt with in the volume.

(i) *Kali*.

The commentaries on the well-known *Karpūrastotra*, of which there are seven described in the following pages, are all new. Of these the commentary of Durgārāma (6628-9) is dated though the verse containing the date is evidently corrupt in both the MSS. and the date cannot thus be ascertained. One commentary (6632) is attributed in the colophon to the great Śaṅkara.

¹ The section ending in fol. 38A agrees with the one ending in fol. 56A of the Pariṣat MS.

(ii) *Tripurā*.

One of the sublimest and most important stotras in Sanskrit is the *Ānanda-laharī* attributed to the great Śaṅkarācārya. Various scholars commented on the work from time to time. Of little-known or hitherto-unknown commentaries the Society possesses MSS. of those of Kavirāja (6697), Rāmaprabhadrā Miśra, son of Viśvanātha (6696) and Raghunandana, son of Candramauli (6695). Raghunandana may not unlikely be identical with the author or any of the authors of the same name with the title Nyāyavāgiśa and Nyāyālaṅkāra, MSS. of whose commentaries on the *Mahim-naḥ-stotra* and the *Gurupādūkā-stotra* have been described (VII. 5600-1., VSP., p. 62, HPR., I. 97). Śrīkṛṣṇa Tarkālaṅkāra (6692), like Gaṅgāhari (6691), gives an interesting legend about the origin of the stotra. Śaṅkara's disregard or denunciation of the Divine Mother, it is told, led to some difficulties on his part and he succeeded in overcoming them by composing the stotra. Śrīkṛṣṇa suspects that a number of concluding verses of the stotra are not genuine. And it is reasonable to conclude that it was apparently due to such a suspicion that Govinda Tarkavāgiśa (6689-90) left two verses at the end without any commentary thereon.

(iii) *Bhavānī*.

The *Devīnāma-vilāsa* (6703) which is of the nature of a metrical commentary on the *Bhavānī-sahasranāma-stotra* is an interesting work. It devotes one verse on each of the thousand names of the deity in order to explain the significance of it. The chief interest of the student of history, however, centres round the concluding verses of the chapters which generally refer to other works of the author. The names of these works, however, could not be definitely ascertained owing to the hopelessly corrupted text of the MS.

V. A FEW LITTLE-KNOWN AUTHORS

Information about the personal history of an author is very useful for a correct appreciation of the value and importance of his works. Details that could be gathered in this connection regarding little-known ¹ authors, MSS. of whose unpublished works are

¹ Stray but valuable pieces of information about well-known authors are also sometimes met with. Thus Pūrṇānanda, a popular Tantric writer of Bengal and

described in the volume, are set forth below for what they are worth. No notice, however, has been taken of meagre references to parents, preceptors, sects, families or the like. But these have generally been indicated in the words of the authors themselves in the authors' index. Of these references mention may be made here of a few. The author of the *Bhairavārcā-pārijāta* (6468) refers to himself as a prince of the Vaghela dynasty. Veṇudhara, who wrote a commentary (6626) on the *Karpūra-stotra*, refers to his patron Pratāpa-siṃha in the concluding verse of the commentary. The author of the *Kramapūrṇadīkṣā-paddhati* (6526) also seems to refer to his patron in the person of a king called Vikramāditya. But unfortunately none of these rulers or chiefs could be identified. Two of the genealogical references appear to reveal the identity of the descendants of two well-known Tantric writers. Of these Gopāla-pañcānana, grandson of Kṛṣṇānanda Āgamavāgīśa of *Tantra-sāra* fame, was also, like the grandfather, the author of a comprehensive Tantric compilation called the *Tantra-dīpikā* of which the Society possesses an incomplete MS. (6230). Vaidyanātha, author of the *Bhuvaneśi-kalpalatā* (6383), refers to himself as the grandson of Rāghavabhaṭṭa, who may not unlikely be identical with the great Tantric writer of the same name, whose fame rests on his well-known commentary on the *Śāradā-tilaka*.

Besides these there are a host of other little-known authors of whom no information is available. Among these we have very little beyond the name of Rāmagati Sena. Only a few lines of his *Tantra-candrikā* are preserved in one MS. (6274). He may not unlikely be identical with the author of the same name whose *Yoga-kalpalatikā* has been described by H. P. Shastri (HPR., I. 299). It is stated that Rāmagati hailed from East Bengal (HPR., I., p. xxi).

The authors are usually Brahmins by caste. But we have at least two works written by persons belonging to other castes. Of these Kṛṣṇamohana, author of the *Āgama-candrikā* (6209), who was a Kāyastha, makes no apology for going out of what may be sup-

a disciple of Brahmānanda, also a reputed author of several works, refers in his *Sākta-krama* (6198-9) to one work by his guru, namely, the *Saktitantra-māntrikā-gamasāra-sarvasva* which is not found to be included in the list of works, generally attributed to the latter [तदुक्तमस्मद्गुरुकृतशक्तितन्त्रमान्तिकागमसारसर्वस्वे—6198 (fol. 2A), 6199 (fol. 1)].

posed to be his own jurisdiction. Kṛṣṇadeva Gaṇa, author of the *Cidānanda-mandākinī* (6229), however, refers to the religious taboo on the use of books written by non-Brahmins and justifies his own action in writing the book by suggesting that the taboo does not apply to serious literature (*jñāna-śāstra*).

The names of authors present peculiar difficulties in ascertaining the actual identity of the authors of Tantric works. Mere identity of names, in the absence of more definite evidence, does not naturally justify any personal identification¹. Hence, the same name has been repeated more than once in the author's index. On the other hand, the same person is also not infrequently known by different names—pre-initiation and post-initiation names. In a number of cases both these names are available², while in others, we know only one of the names. Thus different works of the same author sometimes seem to belong to different authors³.

Details that could be gathered about some of the authors are given below under the names arranged in an alphabetical order.

BĀLAMBHAṬṬA.

Bālabhaṭṭa⁴, who is evidently different from the great Smṛti writer of the same name (18th century), was the son of Rāmabhaṭṭa

¹ But occasionally there is legitimate room for doubt. And one would feel tempted to identify Kṛṣṇabhaṭṭa, at whose instance Lakṣmībhaṭṭa (6346) wrote, with the preceptor of the author of the *Sundarī-saparyā* (6349) and with the author of the work on which the *Bhairavapūjā-paddhati* (6467) is based. Similarly Rāmānanda, author of the *Sundarī-mahodaya* (6348) may be identical with the preceptor of the author of the *Dattārcana-candrikā* (6353).

² Ādyānandana—Navamīsīṃha (6308).

Vidyānandanātha—Śrīnivāsa (6340).

Cidānandanātha—Lakṣmīnātha (6346).

Śivānandanātha—Kāśīnātha.

Śaṅkarānandanātha—Śambhubhaṭṭa (6348).

Bhairavānanda—Rāmabhaṭṭa (6349). (This is known from a variant reading,

सुन्दरीयजनं वक्ष्ये भैरवानन्दसंज्ञकः, of the second introductory verse, as recorded in the above MS.)

Nijātmanandanātha—Mallikārjuna (6351).

³ Thus Prof. Peterson thought that the *Saubhāgyaratnākara* of Vidyānanda was the work of one who is different from and a co-pupil of Śrīnivāsa (*Uwar*, 2444). Compare in this connection *Study of Manuscripts* (Kane Festschrift, pp. 77-8).

⁴ Quite a number of authors appear to have had the same name. The names of the father and grandfather of the present author are referred to respectively as those of the brother and son of two of them (*Cat. Cat.*, I. 372).

and grandson of Divākara of the Bharadvāja family. He was the author of the *Vatukārcana-saṁgraha* (6466) in which reference is made among others to the *Śivārcana-candrikā* of Śrīnivāsa (?), the *Puraścarna-candrikā* of Devendrāśrama (?), the *Dīpadāna-vidhikrama* of Rāmacandra, author of the *Bhairavapūjā-paddhati* (?), the *Mantra-mahodadhi* of Mahīdhara (?), the [*Siṃha* (?)] *Siddhānta-sindhu* of Śivānanda (?) and the *Mantra-mārtaṇḍa* of the father of the author (fol. 275B).

KĀŚINĀTHA ¹.

Kāśinātha Bhaṭṭa Bhaḍa, alias Śivānandanātha of Benares, son of Jayarāma Bhaṭṭa and Vārāṇasī, and grandson of Śivarāma, was the author of a large number of small treatises, principally on Puranic and Tantric topics, MSS. of which are available in different parts of Northern India. His scholarship which is testified to by his literary remains is also indicated by a number of epithets found in the colophons of one or other of his many works. It would appear that he belonged to a comparatively modern period, probably 17th-18th century. For no MSS. of any of his works is known to be old. Most of the MSS. of his works belonging to the Society are of the 19th or even the present century. Of the older MSS. one, that of the *Śāmbhavācāra-kaumudī*, was copied in 1849 V.S. or 1793 A.D., while that of another, the *Śivādvaita-prakāśikā* (IO., IV. 2513) was copied in 1858 V.S. (1802 A.D.). An incomplete date which may not unlikely be the date of Kāśinātha is found at the end of his commentary on the *Jñānārṇava-tantra*. It is stated there that the commentary was written in the month of Āśvina, on the fifth-day of the bright fortnight in the Prabhava year of the sixty years cycle. Though nothing can be stated definitely in the absence of the mention of the era, it is known that the year in question fell in 1747, 1687 and 1627 A.D. And our author may not unreasonably be supposed to have written the work in any of the above-mentioned years.

The upper limit of the age of the author may be ascertained by his references to earlier works and authors in his books, e.g. Bhaṭṭoji Dikṣita (16th century) in his *Tantra-bhūṣā*, *Śyāmā-rahasya* in the

¹ For a detailed account of the life and works of Kāśinātha cf. JRASBL., IV. 455-65.

Kālī-bhakti-rasāyana, *Pratāparudra-nibandha*, *Nṛsiṃhaprasāda*, *Rūpanārāyaṇa* and *Viśvarūpācārya* in the *Caṇḍikārcana-dīpikā* and *Rāmārcana-candrikā* in the *Ramapūjā-taraṅgiṇī*. Further, if he is the author of the *Avatāra-bheda-prakāśikā* he must be later than the 16th century when the *Rādhāvallabhī* sect, referred to in it, was founded by Hitaharivaṃśa. He also appears to have been later than *Amṛtānandanātha* and *Mahīdhara* (16th century), authors of commentaries respectively on the *Yoginī-hṛdaya* and the *Mantra-mahodadhī*, for though he does not refer to them by name, his commentaries on those works are based on and occasionally agree with those by the former two.

KEŚAVA VIŚVARŪPA.

Keśava, who had the unusual title *Viśvarūpa*, composed in 4933 Kali Era a work called the *Āgama-tattva-saṁgraha* (6215) of which the only known MS., a mere fragment, belongs to the Society. From the meagre account given in the work it is gathered that Keśava was born in a *Mahāraṣṭra* family though he lived in Southern India near the river *Tuṅgabhadṛā*. He has referred to his *Guru Kṣemānandanātha* and his *Paramaguru Mādhavānandanātha*¹, who were respectively authors of the *Saubhāgya-kalpalatikā*² (6339) and the *Saubhāgya-kalpadruma* (6338).

KṚṢṆAMOHAṆA.

Kṛṣṇamohana, a *Kāyastha* of *Pūrvasthalī* (in Western Bengal), was the author of eighteen works³, of which some are mentioned by name in his *Nīti-sataka*⁴ and the *Kamalodaya*⁵. He appears to have been a man of wealth who engaged learned men to write books for him. It is definitely recorded that he got the *Āgama-candrikā* compiled by renowned learned men⁶. Of his works

¹ Another grand-disciple (disciple's disciple) of *Mādhava* seems to have been the author of a work called the *Saubhāgyānanda-sandoha*—a commentary on the *Paramānanda-tantra* on which the work of *Mādhava* himself was based (Introductory verses to *Saubhāgya-kalpalatikā*).

² A work of the same name is twice referred to in the *Catalogus Catalogorum* (I. 738; II. 177) without mentioning the name of the author.

³ ASB., VII. 5509.

⁴ ASB., VII. 5508.

⁵ VSP., Intro., p. xxvi.

⁶ ASB., VIII. 6209.

eight appear to have so far been noticed (ASB., VII. 5250-1, 5508-9, VIII. 6209 ; HPR., II. 41 ; VSP., pp. 125, 187).

MAHĀDEVA VIDYĀVĀGĪŚA.

Mahādeva Vidyāvāgīśa, son of Yādavānanda Cakravartī, grandson of Vidyāsāgara and great-grandson of Subuddhi Miśra, acquired the title *Vidyāvāgīśa* from his guru at Viṣṇupura in Māndāran. He composed his commentary on the *Ānanda-laharī* (6694) in 1527 S.E. (=1605 A.D.). One of the introductory verses of the commentary seems to refer to a work or works by him on the secret of the worship of Śakti, Śiva and Viṣṇu ¹.

NANDARĀMA TARKAVĀGĪŚA.

Nandarāma was the author of a number of small works on Tantric and philosophical subjects ². In his commentary on the *Śaṭcakra-nirūpaṇa* (6367) he refers to his patron Harivallabha Rāya, who in all probability was a zemindar of Bengal. He was earlier than Jagannātha who commented on Nandarāma's abstracts on Nyāya, Vaiśeṣika, Rhetoric, Sāṃkhya and Yoga. The commentary on the last of these works is stated to have been completed in 1638 Ś.E. (शाकाब्दे गजवेदभूषणिते). MSS. of these abstracts are unfortunately not available, while MSS. of the commentaries, found in the Society, will be dealt with in the volume dealing with MSS. of works on philosophy.

NAVAMĪSIMHA.

Navamīsimha (*alias* Ādyānandana) introduces himself in the beginning of his *Tantra-cintāmaṇi* (6217-8) as the minister of king Bhūpālendra of Nepal who is stated to have been a man of learning and piety. This king seems to be identical with Mahindra Malla or Bhūpālendra Malla of Katmandu who ruled for about five years, 1689-1694 A.D. ³ (Wright—*History of Nepal*, London, 1877,

¹ The introductory and concluding verses are quoted in IO., IV. 2624.

² *Ātma-prakāśaka* (IO., IV. 2400), *Sāṃkhyā-prakāśaka* (IO., IV. 2457), commentary on *Śaṭcakra-nirūpaṇa* (ASB., VIII. 6367), abstracts on different branches of Indian literature and probably *Svarūpākhyā-stava-ṭikā* (VSP., p. 51).

³ It is not clear how Bendall assigns to this king the date 1705 (*Cat. Buddhist Sans. Mss. Univ. Lib. Cambridge*, Chronological Appendix III).

p. 221). The Society is in possession of four MSS. of two extensive Tantra digests of Navamīsimha, the *Tantra-cintāmaṇi* (6217-8) and *Kula-mukti-kalolīnī* (6308). No manuscript of the first of these works appears to have so far been reported from anywhere else. It seems that copies of the second work were made at the instance of Ranodyota Shah in 1877 V.S. with a view to giving publicity to it and two of these copies are now found in the Society.

NĪLAKAṆṬHA THE ŚAIVA.

Nīlakaṇṭha the Śaiva—who is different from his more famous name-sake whose fame rests on his commentary on the *Mahābhārata*—was the author of a number of Purāṇa and Tantra works which are not so well-known. He has given but meagre information about himself incidentally in his works. We are told that he was born in a family of Śaivas. Mayūreśvara of this family, the great grandfather of our author, earned for the family the surname *Śaiva*. The son of Mayūreśvara was Nīlakaṇṭha whose son, the father of our author, was Raṅganātha, the poet. Raṅganātha had his son Nīlakaṇṭha by his wife Lakṣmī. Both the parents are referred to by name in the colophons as well as in the introductory and concluding verses of his works. He also refers to two of his gurus—Kāśīnātha and Śrīdhara—as well as to one Ratnaji at whose instance he is stated to have composed his commentary on the *Devī-bhāgavata*. He seems to have hailed from the Marhatta country, as he refers to a number of dialectic words of Marathi in the above-mentioned commentary (VIII. 24. 25-7).

Nīlakaṇṭha does not mention his date but an approximate idea may be formed about his time on the basis of the references he makes to authors and works. He refers in his commentary on the *Devī-bhāgavata* among others to the *Saubhāgya-kalpalatā*, *Durgā-pradīpa* of Maheśa Ṭhakkura, *Sarvasāstrārtha-saṅgraha* of Madhusūdana Sarasvatī, *Śāradā-tilaka*, *Guptavatī-ṭīkā* (of Bhāskara Rāya) composed in 1741 A.D., *Mantra-mahodadhī* (of Mahīdhara) composed in 1589 A.D., Mādhava, author of a commentary on the *Sūtasamhitā*, Pṛthvīdharācārya and Nāgoji Bhaṭṭa (17th-18th century). It would therefore appear that Nīlakaṇṭha flourished at a time not earlier than the middle of the 18th century.

About half a dozen works of Nilakaṇṭha are known or have been mentioned¹. The present volume describes two MSS. of one of these works, e.g., the commentary on the six accessories of the *Saptaśatī* of the *Mārkaṇḍeya-purāṇa* which is referred to in the commentary of the *Devī-bhāgavata* (V. 8. 38, V. 33. 57-9). But it seems to be rather curious that this latter commentary is also referred to in the present work. Only one incomplete MS. of the work, comprising the Kavaca portion, is recorded (*Cat. Cat.*, II. 166). The Society possesses two MSS. of the work: one complete and the other incomplete.

PREMANIDHI PANTHA.

Premanidhi Pantha who hailed from Kūrmācala or Kumaon, was the son of Umāpati and Udyotamati and was the worshipper of Kārtavīrya. Little is known about his life and family. We are told that he had sorrowful bereavements in his family. He lost his beloved wife at a comparatively young age. It seems he thereupon left his ancestral home and came to be settled in Benares where on the completion of his commentary on the *Śivatāṇḍava*, he was given considerable property and a house by his patron and disciple Malaivammadevā. Reference is made to two daughters of his, named Mahālakṣmī and Kanakā. This much of his personal history may be gathered from his commentary on the *Śivatāṇḍava* in which he incidentally describes his patron and makes reference to himself.

It appears from the introductory verses of the *Sudarśanā* (commentary on the *Tantrarāja-tantra*) that he had a third wife Prāṇamañjarī by name who composed the commentary in memory of her son called Sudarśana. The name of the father and the mother of this wife are given as Harṣadeva and Harṣamati².

The time when he flourished is roughly indicated by the references to dates of composition given in some of his works. We are told that he composed the *Mallādarśa* and the *Dīpa-prakāśa* in 1648 S.E., *Prthvī-premodaya* and the commentary on the *Śāradā-*

¹ For a detailed account of these cf. *Indian Historical Quarterly*, Vol. XVI, pp. 356-61.

² *Nāgarī-pracārīṇī Patrikā*, N.S., Vol. VI, 1982 V.S. (p. 376, f.n.). The commentary is also attributed to Premanidhi (*Cat. Cat.*, I. 222, II. 46).

tilaka in 1658 S.E., the *Jagatpremodaya* in 1663 S.E. and the *Prāyaścitta-pradīpa* in 1675 S.E. This would point to the second quarter of the eighteenth century together with a portion of the third as the period of his literary activities.

Premanidhi was the author of a good many works on Tantra and Smṛti. He himself refers to some of them. He mentions six works of his at the end of his commentary on the *Śāradā-tilaka*, and three at the end of the *Śabda-prakāśa*, while Mallādarśa incidentally refers to the *Bhakti-taraṅgiṇī*. In the descriptive catalogues and in the lists of his works based on them as given by Aufrecht and Kane different portions of the same work appear to have, in some cases, been indicated as separate works. The same work has also sometimes been referred to under different titles. A brief account of the works on which more or less definite information is available has been published in the *Journal of the Royal Asiatic Society of Bengal, Letters* (Vol. VI, 1940, pp. 105-117). The present volume notices two of his many works—*Prayoga-ratnākara* (6510) and commentary on the *Śivatāṇḍava* (5971, 6817).

RATNANĀBHA ĀGAMĀCĀRYA.

Ratnanābha, author of a hitherto unknown work called the *Sundarīrahasya-vṛtti*¹ (6350), has left us some personal details at the beginning and end of his work. He was a Vārendra Brahmin of Maitreya denomination. He was the son of Nārāyaṇa and grandson of Mukunda. He refers to his great grandfather as well, though the name is not quite intelligible. His guru was Gopinātha, disciple of Hayagrīva. In the beginning of the work salutations are offered also to Keśavācārya, Vallabhācārya and Vidyādhara-cārya. It is not known if the *Sundarīrahasya-vṛtti* referred to in the *Mantra-ratnākara* (6192) is identical with the work of the same name by Ratnanābha.

SĀHIB KAULA.

Sāhib Kaula which seems to be a Tantric ecclesiastical designation in Kashmir is a peculiar and rather unique title. A person

¹ The number of chapters contained in the work is ten. This number has been so conceived as to correspond to the number of categories enumerated in the system of philosophy of the Śakti-worshippers.

occupying the position in the 17th century was the author of several Sanskrit works of which the Royal Asiatic Society of Bengal definitely possesses the manuscript of one. A manuscript of a second work, the *Kalpavṛkṣa* composed in 1733 V.S., is reported to be in the possession of Pandit Madhusudan Kaul, Superintendent of Archaeology, Kashmir, who claims to be a descendant of this illustrious personage. The work of which a manuscript is possessed by the Society, is the *Devīnāma-vilāsa* (6703) composed in 1723 V.S. It is a work in 16 chapters, dealing with 1,000 names of the Divine Mother. Every chapter of this work ends with a verse-colophon, which occasionally refers to other works of the author.

The designation of the author, far more than the works which possess few marked characteristics, is in the present case highly interesting. The functions attaching to the position and the real nature of it are not known. But our author apparently takes pride in referring to what seems to have been a highly dignified position.

He refers to it at least three times in his *Devīnāma-vilāsa* (verse 2, chapter colophon and date verse). It is referred to once in the concluding verse of the *Śrīvidyā-nityapūjā-paddhati* (6354) which is also attributed to a Sāhib Kaula.

The present author is evidently different from Sāhebrām or Sāhibrām of the 19th century whose works are referred to by Aufrecht in his *Catalogus Catalogorum* (I. 716, II. 171). There is reference to a Sāhib Kaula who flourished in the 19th century and hymns to whom were composed by his disciples—Jyotiḥprakāśa and Cidrūpa (6815, pp. 868–70). The hymn of Jyotiḥprakāśa was commented on by his disciple Govinda in 1830 S.E. or 1908 (*loc. cit.*).

Of other works attributed to Sāhib Kaula who may or may not be identical with the present author the Society possesses the MSS. of the following:—

- (1) *Śrīvidyā-nityapūjā-paddhati*, a big ritualistic work dealing with the details of the worship of Tripurā.
- (2) *Sārikā-stava* (6400, p. 568), a hymn to the goddess Sārikā.
- (3) Stray verses (6400, p. 569).

It may be pointed out in this connection that the epithets *Mahāmāheśvarācārya* and *Sāhiba-kaulānandanātha* are used either

jointly or singly with the name of the author in the colophons of all the above works.

ŚAṆKARĀCĀRYA of Bengal.

A number of Tantric treatises are attributed to one who is generally known as Śaṅkarācārya of Bengal. In one of these works, the *Tārārahasya-vṛttikā* (6320-1), the author is stated to have been an inhabitant of Bengal and the son of Kamalākara and grandson of Lambodara. A MS. of the work belonging to the Durbar Library of Nepal is dated L.S. 511 (1630 A.D.) and a work of the same name referred to in the *Tārā-bhakti-sudhārṇava* of Narasiṃha may not unlikely be identical with the present work. The actual name of the author, however, seems to have been Śaṅkara Āgamācārya as indicated in a MS. of the work in the India Office Library (IO., IV. 2603). But it cannot be stated that this Śaṅkara was the author of all the works (L., VI. 2379, HPR., I. 262, L., I. 428, ASB., VIII. 6365, ASB., VII. 5679) attributed to the Śaṅkara of Bengal. As a matter of fact, in most cases the author is referred to simply as Śaṅkarācārya and there does not appear to be any strong case for referring to him as Śaṅkarācārya of Bengal.

SARVĀNANDA.

Sarvānanda, author of the *Sarvollāsa* (6204) flourished about four hundred years ago at Mehar, a village in the district of Tippera in Eastern Bengal. He is stated to have been totally illiterate. He acquired spiritual success and supreme knowledge through the grace of the Divine Mother, who was propitiated by him through the muttering of a mantra as he was seated on a corpse. Thereafter he earned the epithet *Sarva-vidya* as all the forms of the Mother were revealed to him. His name is still held in great esteem and his descendants have to this day a large number of disciples all over Bengal. The temple of Kālī at the village of Mehar where Sarvānanda attained spiritual success has become a place of pilgrimage to the people of Bengal and an annual festival is held there to commemorate his attainment of success about the middle of January. The life-story of Sarvānanda is described in a Sanskrit work called the *Sarvānanda-taraṅgiṇī* attributed to his son Śivanātha.

ŚRĪNIVĀSA BHATṬA.

Śrīnivāsa Bhaṭṭa Gosvāmin and his descendants appear to have occupied a position of some distinction in Northern India, where Śrīnivāsa had migrated from his original home in the South. A fair account of the family may be gathered from the works left by Śrīnivāsa and his descendants. It is known from the introductory verses of the *Śivārcana-candrikā* (6231), which gives a detailed description of the family and its ancestral home, that to the south of Kāñci (Conjeeveram) there was a big village called Ananta, on the banks of the river Eṇā, which was inhabited by pious and learned Brahmins, who had received the village as a grant from a certain king. Here was the ancestral home of a learned family of scholars of whom Śrīnivāsa was the most prominent. His father, Śrī-niketana, grandfather, Timummala, and great grandfather, Samara-puṅgava Dikṣita, have all been referred to by him in glowing terms. Śrīnivāsa, who was specially versed in the Tantras, had gone on a festive occasion to Jullandhar, a famous seat of Tantric worship and was initiated by Sundarācārya or Saccidānandanātha, presumably the author of the *Lalitārcana-candrikā* and the *Laghu-candrikā* (6343) which may be an abridgement of the former. His post-initiation name appears to have been Vidyānandanātha. As desired by his preceptor he came down to and settled at Benares. He was the author of several Tantric compilations four of which he has mentioned by name at the end of his *Śivārcana-candrikā*.

The dignity of the family was continued, if not enhanced, by the successors of Śrīnivāsa. His son Jagannivāsa, who was also versed in the Tantra lore, counted among his disciples a number of ruling chiefs of the time, of whom Devisiṃha (Bundel) has been mentioned by Śivānanda Gosvāmin, the eldest of the sons of Jagannivāsa, who wrote the *Siṃhasiddhānta-sindhu* (6193) at the request of the above-mentioned chief. Janārdana, another son of Jagannivāsa and probably the youngest one, was the author of the *Mantra-candrikā* (6232) ¹.

VIŚVANĀTHA SINGH of Rewa.

We learn from volume IV of Captain Luard's *Rewa State Gazetteer* (Lucknow, 1907) that Visvanath Singh who succeeded his

¹ For a detailed account of Śrīnivāsa cf. *IHQ.*, XV, pp. 131ff.

father Jai Singh in 1833 and ruled up to 1854, was like his father a lover of literature and learning to which he gave his support (p. 17). It is further stated there that 'Maharaj Visvanath Singh, himself a good scholar, was a great patron of Sanskrit learning and invited Brahmans to settle in different parts of the state and form seminaries for teaching Sanskrit' (p. 69). There is no reference here to any books composed by the Maharaja. The *Catalogus Catalogorum* of Aufrecht, however, mentions manuscripts, found mostly in Oudh¹, of as many as half a dozen works²—all on the cult of Rāma—by Maharaja Viśvanātha, who in all probability is identical with the above-mentioned ruler of Rewa. The Royal Asiatic Society of Bengal possesses five manuscripts of four of these works³ of which one, the *Mantrārtha-nirṇaya* (6494) is described in the following pages.

One of these MSS. (e.g., *Rāmamantrārtha-nirṇaya*) is in Bengali characters, shewing that one at least of his works had travelled beyond the limits of his own territories. Three of these MSS. are dated. The MSS. of the *Brahmasūtra-bhāṣya*, the *Mantrārtha-nirṇaya* and the *Samgīta-raghunandana* are stated to have been copied respectively in 1843 (1900 V.S.), 1850 (1907 V.S.) and 1880 (1937 V.S.). It will be seen that two of these MSS. were copied during the lifetime of Viśvanātha. The fact that one MS. was copied after his death and one was copied in Bengali characters shows that the works concerned had gained some popularity.

Some details about his personal history may be gathered from several of these works of Viśvanātha. As most of the works deal with Rāma and his cult it seems that he was a follower of the cult of Rāma. It seems later in life he became a follower of the Rādhā-vallabhī school when he commented on the *Brahmasūtra*

¹ It mentions only three MSS. outside Oudh:—Two MSS. of the *Rāmacandrāhnikā* described by R. L. Mitra (*Notices of Sans. MSS.*, I. 73) and P. Peterson (*Descr. Cat. Sans. MSS.*, State Library, Ulwar, No. 962) and the only MS. of *Sarva-siddhānta* (R. L. Mitra, *op. cit.*, VII, 2329).

² *Rāma-gītā*, *Rāmacandrāhnikā* (with commentary), *Rāmamantrārtha-nirṇaya*, *Brahmasūtra-bhāṣya*, *Sarva-siddhānta* and *Samgīta-raghunandana*.

³ Two MSS. of the *Rāmacandrāhnikā*, one MS. of the *Samgīta-raghunandana* described in ASB. (VII. 5255, 5256, 5259), one MS. each of the *Mantrārtha-nirṇaya*, described in the present volume (6494), and of the *Brahmasūtra-bhāṣya*, to be described in the philosophy volume.

For a critical account of these works cf. JRASBL., 1939, pp. 455–8.

according to the views of this school. In fact, in the beginning of the commentary he justifies his initiation into both the cults. In this work he refers to himself as the eldest son of Jayasiṃha. The introductory portion of the *Sarva-siddhānta* mentions his minister Bhodulāla and his otherwise unknown work *Bhāṣā-rāmāyaṇa*. This *Sarva-siddhānta* as well as the *Samgīta-raghunandana* appear to have been composed when Viśvanātha was only a prince (*Kumāra*) and had not as yet formally assumed charges of his territories. Thus the colophons of both these works refer to him as *Mahārājakumāra* while the colophon to the latter work calls him also *Bābūsāheb*. In almost all his works Viśvanātha refers to his guru Priyādāsa in highly eulogistic terms. It is stated that it was the guru who residing in his heart composed the works. Viśvanātha mentions by name a number of works by Priyādāsa (e.g., *Susiddhāntottama*, *Śrutasūtra-tātparyāmṛta*, etc.) among which the views of the *Śrutasūtra-tātparyāmṛta* were followed in preparing the commentary of the *Brahmasūtra*. The line of teachers (*guru-paramparā*) of Viśvanātha is given at the end of the *Sarva-siddhānta*.

YAŚODHARA MIŚRA.

Yaśodhara, son of Kamsāri Miśra, wrote his *Mantrārādhana-dīpikā* (6233) in 1488 Ś.E. Of his three works, *Mantrārādhana-dīpikā*, *Phala-candrikā* and *Vīravara-cintāmaṇi*¹, each refers to a different patron at whose instance the work is said to have been composed. The first of these works refers to Rajānī (?), son of Kālidāsa and grandson of Nāthamalla of the Maravāha dynasty². Govindadāsa is the name of the patron mentioned in the second work while Mahārājādhirāja Vīravara is the name found in the third.

VI. ACKNOWLEDGMENTS

Before concluding I must gratefully acknowledge the help received from the authorities of the Royal Asiatic Society in the progress and completion of the work. My special obligations are

¹ A comparison of the MSS. of the *Vīravara-cintāmaṇi* and the *Daivajñācintāmaṇi* in the Society revealed the close identity of the two works, chapters V, VII-XVI, XVIII and XIX of the former corresponding with chapters II, III-XII, XIV and I of the latter.

² *Uwar*, Extr. 654.

due to my former teacher Dr. Suniti Kumar Chatterji, Philological Secretary of the Society and to Dr. B. S. Guha, the present General Secretary for very kindly going through the introduction and suggesting many improvements, and to Dr. Bains Prasad, the Treasurer, for taking a keen and active interest in the work.

CHINTAHARAN CHAKRAVARTI.

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LIST OF ABBREVIATIONS

- Annals—Annals of the Bhandarkar Oriental Research Institute, Poona.
- ASB—Descriptive Catalogue of Sanskrit Manuscripts in the Government Collections under the care of the Asiatic Society of Bengal, by H. P. Shastri, Vols. I-IV, Calcutta, 1917-25.
- Descriptive Catalogue of Sanskrit Manuscripts in the Collections of the Asiatic Society of Bengal, by H. P. Shastri, Vols. V-VII (Calcutta, 1928-34).
- Catalogue of Printed Books and Manuscripts in Sanskrit belonging to the Oriental Library of the Asiatic Society of Bengal (Calcutta, 1904).
- Bd—Report on the search of Sanskrit Manuscripts in the Bombay Presidency during the years 1887-88, 1888-89, 1889-90, 1890-91 by R. G. Bhandarkar (Bombay, 1897).
- Ben—Catalogue of Sanskrit Manuscripts in the Sanskrit College Library, Benares (Allahabad, 1864-74).
- Bik—Catalogue of Sanskrit Manuscripts in the Library of His Highness the Maharaja of Bikaner, by Rajendralala Mitra (Calcutta, 1880).
- BM—Catalogue of Sanskrit and Pali Books in the British Museum, by E. Haas (London, 1876).
- Catalogue of Sanskrit, Pali, and Prakrit Books in the British Museum acquired during the years 1876-92, by C. Bendall (London, 1893).
- Supplementary, by L. D. Barnett, 1892-1906 (London, 1908), 1906-28 (London, 1928).
- Cat. Cat.—Catalogus Catalogorum, Parts I-III, by Theodor Aufrecht, Leipzig, 1891-1903.
- CS—Descriptive Catalogue of Sanskrit Manuscripts in the Library of the Calcutta Sanskrit College, Vols. I-XII (Calcutta, 1895-1917).
- Hall—A contribution towards an Index to the Bibliography of Indian Systems of Philosophy, by Fitz Edward Hall (Calcutta, 1859).
- HPR—Notices of Sanskrit Manuscripts (New Series) by Mahāmahopādhyāya Haraprasad Shastri, Vols. I-IV (Calcutta, 1898-1911).
- Ind. Cult.—Indian Culture (Indian Research Institute, Calcutta).
- IO—Catalogue of Sanskrit Manuscripts in the India Office Library, London, Parts I-VII, by J. Eggeling (London, 1887-1904).
- Catalogue of Sanskrit and Prakrit Manuscripts in the Library of the India Office (London), Vol. II, Brahmanical and Jaina Manuscripts by A. B. Keith, with a supplement, Buddhist Manuscripts by F. W. Thomas (London, 1935).
- Notices of Sanskrit Manuscripts (First Series), Vols. I-X, by Raja Rajendralala Mitra (Calcutta, 1871-92), Vol. XI, by H. P. Shastri (Calcutta, 1895).
- Mad—Descriptive Catalogue of Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras, Vols. I-XXVIII (Madras, 1901-37).
- Mad. T.—Triennial Catalogue of Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras, Vols. I-VII (Madras, 1913-37).
- Mad. Tr.—*Same as Mad. T.*

- Nep.—A Catalogue of Palm-leaf & selected paper MSS. belonging to the Durbar Library, Nepal, by H. P. Shastri [Vol. I] (Calcutta, 1905), Vol. II (Calcutta, 1915).
- Oudh—A Catalogue of Sanskrit Manuscripts existing in Oudh, Fascicules I–XI (Calcutta, 1872–78), Fascicules XII–XV (Allahabad, 1880–83).
- Oxf.—Catalogi Codicum Manuscriptorum Bibliothecae Bodleinae, Codices Sanscriticos, by Th. Aufrecht (Oxonii, 1864).
- Peters.—Report of operations in search of Sanskrit MSS. in the Bombay Circle, I–VI (Bombay, 1883–96).*
- Rep.—Report on the search of Sanskrit Manuscripts by Mahāmahopādhyāya Haraprasad Shastri, 1895–1900 (Calcutta, 1901), 1901–05 (Calcutta, 1905), 1906–11 (Calcutta, 1911).
- Stein—Catalogue of Sanskrit Manuscripts in the Raghunath Temple Library of His Highness the Maharaja of Jammu and Kashmir, by M. A. Stein (Kashmir, 1894).
- Sulabhatantraprakāśa—A collection of Tantra works published by Umakaran Tarkaratna and Tarapada Nyayaratna (Calcutta, 1887).
- Tantrasamgraha—Same as *Vividhamūlatantra* and *Vividhatantrasamgraha*.
- Ulwar—Catalogue of Sanskrit Manuscripts in the Library of His Highness the Maharaja of Ulwar, by P. Peterson (Bombay, 1892).
- Ulwar Extr.—Extracts quoted at the end of *Ulwar*.
- Vividhamūlatantra—A collection of Tantra works published by Rasikmohan Chaṭṭopādhyāya (Calcutta, 1903 etc.).†
- Vividhatantrasamgraha—A collection of Tantras published by Rasikmohan Chaṭṭopādhyāya (Calcutta, 1881–86).‡
- VSP—Descriptive Catalogue of Sanskrit Manuscripts in the Vangiya Sahitya Parishat, by Chintaharan Chakravarti (Calcutta, 1935).
- W—Handschriften-Verzeichnisse Der Königlichen Bibliothek, by Dr. Weber (Berlin, 1853).
- Weber—Same as *W*.

* The title of the first report is 'Detailed Report.'.
 † The title and date are taken from BM, 1892–1906, p. 716; these are not found in the copies belonging to different Calcutta Libraries.
 ‡ BM, 1876–92, column No. 413. The present title and the foregoing one have both been freely used to refer to the collection of Tantras published by Chaṭṭopādhyāya, irrespective of the year of publication.

II. ŚIVA.

Kāśinātha.

6452.

6527. दक्षिणामूर्तिकौस्तुभः । *Dakṣiṇāmūrtikaustubha.*

Substance, country-made paper. 11×5 inches. Folia, 7. Lines, 8.
Extent in ślokas, 112. Character, Nāgara. Appearance, fresh. Complete.

This deals in 91 verses with the details of the worship of Dakṣiṇāmūrtiśiva beginning with the morning rites of the worshipper.

Beginning :—

श्रीदक्षिणामूर्तिगुरुभ्यो नमः ।

अनन्ताख्यं गुरुं नौमि कवित्वप्रतिभाकरं ।

शास्त्रवल्लीजलधरं स्फुरत्कीर्तिकरं परं ॥

वीरासनैकनिलयाय हिरण्मयाय

न्यग्रोधमूलगृहिणे निटिलेक्षणाय ।

गङ्गाधराय गजचर्मविभूषणाय

प्राचीनपुण्यपुरुषाय नमः शिवाय ॥

नत्वा श्रीशङ्कराचार्यचरणाम्भोरुहदयम् ।

काशीनाथः प्रतनुते दक्षिणामूर्तिकौस्तुभम् ॥

एको नित्यः शिवो व्यापौ दक्षिणामूर्तिरूपधृक् ।

स एव जगतां कर्त्ता हर्त्ता चैव च पालकः ॥

शिवस्वरूपात् प्रकृतिः प्रतिबिम्बस्वरूपिणी ।

मह[त्]तत्त्वं ततो जातमहङ्कारस्ततः परम् ॥

आकाशस्तु ततो जातस्ततो वायुः प्रकीर्तितः ।

ततोऽग्निश्च प्रजातोऽत्र अग्नेरापः प्रकीर्तिताः ॥

पानीयात् पृथिवी जाता ततो ह्यौषधयः शुभाः ।
 औषधिभ्यो भवेदन्नं अन्नात् प्राणः प्रकीर्तितः ॥
 प्राणाज्जीवो हि संजातो जीवात्मपरमात्मकौ ।
 शिवविम्बात् सर्वमेतत् जगदेतच्चराचरम् ॥
 अतएव भवेद्ब्रह्म जगदेतच्चराचरम् ।
 अथाह्निकं(ह्निकं) प्रवक्ष्यामि यद्विना दुःखमाप्नुयात् ॥
 निशायाः पश्चिमे यामे स्मरेत्सदाशिवं सदा ।
 उत्थाय दक्षिणाङ्गेन वामपादं न्यसेद्भुवि ॥
 ततो गृह्णाद्बहिर्गत्वा कृत्वावश्यकमादरात् ।
 मुखप्रक्षालनं कृत्वा कुर्यादाचमनादिकम् ॥

End :—

द्रथं मन्त्रो विधिर्यञ्चो यजमानस्तथार्त्विजः ।
 धर्मो देशश्च कालश्च सर्वमेतत् तदात्मकम् ॥
 नियमस्यापि कर्त्ता त्वं संगोप्ता च त्वमेव हि ।
 निजभक्तस्य कामानां पूरको नात्र संशयः ॥

Colophon :—

इति श्रीमद्भट्टोपनामकजयरामभट्टसुतवाराणसीगर्भसम्भवकाशी-
 नाथविरचिते दक्षिणामूर्तिकौस्तुभे मूलकारिका समाप्ता ।

Post-colophon Statement :—

शुभं मीः शावन वदौ ई संवत् १९६१ । मालवीयबालमुकुन्द-
 स्येदं पुस्तकम् ।

6453.

6532. दक्षिणामूर्तिदीपिका । *Dakṣiṇāmūrtidīpikā.*

Substance, country-made paper. $10\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 31. Lines, 10.
 Extent in ślokas, 580. Character, Nāgara. Date, Saṃvat 1961. Appearance, fresh. Complete.

The subject-matter of the present work is the same as that of the one described under the previous number. It lays down the detailed procedure of the worship. It deals both with *nitya* (Fol. 1-25) and *naimittikapūjā* (Fol. 26-29A). The last two verses in the present work agree with those of the preceding one.

Beginning :—

नत्वा गणेश्वरं देवीं पितरौ राघवं शिवम् ।

काशीनाथः प्रतनुते दक्षिणामूर्त्तिदीपिका[म्] ॥

तत्र ब्राह्मे मुहूर्त्ते उत्थाय कृतावश्यकक्रियः शुद्धः सन् देवगृहं
समार्जनोपलेपनादि कृत्वा निर्माल्यं निःसार्य पूर्वदिनावशिष्ट-
पत्रादिनाभ्यर्च्य प्रणम्य स्वशिरसि श्रीगुरोर्ध्वलाकारां करुणा-
पूर्णलोचनां वराभयकरां मूर्त्तिं सहस्रारेखिलेष्टदाम् इति ध्यात्वा ...

Colophon :—

इति श्रीमद्भट्टोपनामकशिवरामभट्टाङ्गजयरामभट्टाभिधशिव-
भक्तसूनुमन्त्रशास्त्रप्रवीणकाशीनाथविरचिता दक्षिणामूर्त्तिदीपिका
समाप्ता ।

Post-colophon Statement :—

श्रीसंवत् १९६१ मी० आषाढ सुदि ९ मालवीयबालमुकुन्दस्येदं
पुस्तकम् ।

6454.

6516. शिवाद्वैतप्रकाशिका । *Śivādvaitaparakāśikā.*

Substance, country-made paper. 13×5 inches. Folia, 1-17, 19-31.
Lines, 9. Extent in ślokas, 690. Character, Nāgara. Date, Samvat 1960.
Appearance, fresh. Complete in three chapters.

The work seeks to demonstrate, with the help of quotations from different works, which are occasionally explained by the author, that Śiva is the sole and supreme deity whose worship alone leads to salvation. It refers to the Vaidika form of worship of the deity as distinguished from the Tantric form (Fol. 13B, 23A, 26A). Another MS of the work is described in IO. IV. 2513.

Beginning :—

श्रीगणेशाय नमः । श्रीदक्षिणामूर्तिगुरुभ्यो नमः ।

करैर्दधानः परशुं कुरङ्गं वराक्षमुद्रामुपदेशमुद्रां ।

वरस्य मूले विबुधोपसेव्यः सदा शिवायास्तु सदाशिवो नः ॥

वाराणसीमहं वन्दे सच्चिदानन्दरूपिणीं ।

माटरूपेण सततं सहस्रारेखिलेष्टदां ॥

अनन्ताख्यं गुरुं नौमि कवित्वप्रतिभाकरम् ।

शास्त्रवल्लीजलधरं स्फुरत्कीर्तिकरं परम् ॥

... ..

... ..

दुन्दिराजं महादेवीं नत्वा श्रीभारतीगुरु[] ।

काशीनाथः प्रतनुते शिवाद्वैतप्रकाशिकाम् ॥

तत्र धर्मार्थकाममोक्षेषु चतुर्विधपुरुषार्थेषु मोक्ष एव परमो-
त्तमपुरुषार्थः स चात्मतत्त्वज्ञानाधीनः तच्चात्मतत्त्वज्ञानं महेश्वरा-
धीनमिति ।

Colophons :—

11A, इति श्रीमद्भडोपनामकजयरामभट्टसुतवाराणसीगर्भसम्भवशिवा-
राधककाशीनाथविरचितायां शिवाद्वैतप्रकाशिकायां प्रथमोल्लासः ।

22B, °द्वितीयोल्लासः, 30B, °दक्षिणामूर्तिशिवाराधककाशी० तृती-
योल्लासः ।

Post-colophon Statement :—

संवत् १९६० मी० आवण वदौ २ के । मालवीयबालमुकुन्दस्येदं
पुस्तकम् ॥

6455.

6539. *Śivādvaitaprakāśikā.*

Substance, country-made paper. $11\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 10. Lines, 9.
Extent in ślokas, 270. Character, Nāgara. Appearance, fresh. Complete.

Though the name of the present work is the same as that of the work described under the previous number, and the subject-matter of both is of the same nature, they do not agree with each other as regards the actual contents. There is also no division into chapters in the present work.

Beginning :—

श्रीगणेशाय नमः । श्रीदक्षिणामूर्तिगुरुभ्यो नमः ।

अनन्ताख्यं गुरुं नौमि कवित्वप्रतिभाकरम् ।

शास्त्रवल्लीजलधरं स्फुरत्कीर्तिकरं परम् ॥

अनाद्यायाखिलाद्याय

नत्वा श्रीशङ्कराचार्यचरणाम्भोरुहद्वयम् ।

काशीनाथः प्रतनुते शिवाद्वैतप्रकाशिकाम् ॥

तत्र [भो]क्तृभोग्यात्मकस्य प्रपञ्चस्य सनियन्तृकस्य सृष्टेः प्राक्
प्रलीनावस्थायां विकल्पहेतूनामभावात् श्रीदक्षिणामूर्तिपरशिव-
स्वरूपमव्यन्तनिर्विकल्पकं स्वप्रतिष्ठं भवति । तत्स्वरूपेऽध्यस्ता
मायापि विकल्परहितैवावतिष्ठते । सा च प्राणिकर्मपरिपाकवशा-
दीयद्विकल्पिता सती शिवशक्तिविभागस्यापि तदानीमभावात्
तदुभयसाधारणं चिन्मात्रमेव आश्रयतया स्वीकरोति । चिन्मात्र-

रूपः श्रीदक्षिणामूर्तिपरशिवोपि तत्सम्बन्धवशात् किञ्चित्
स्वप्रतिष्ठत्वं विहाय तदभिमुखो भवति । अथ शिवशक्त्युभयरूप-
साधारणं चिन्मात्रमाश्रिता सा माया पुनर्दिधा भवति ।

End :—

जगत् स्फुरिरियं पञ्चाद्यथापूर्वं प्रवर्तते ।

Colophon :—

इति श्रीमद्भट्टोपनामकजयरामभट्टसुतवाराणसीगर्भसम्भवकाशी-
नाथविरचिता शिवाद्वैतप्रकाशिका नागपुरे भवानीपण्डितगृहे
समाप्ता ।

Post-colophon Statement :—

मालवीयबालमुकुन्दस्येदम् ।

6456.

6545. शैवसिद्धान्तमण्डनम् । *Saivasiddhāntamaṇḍana.*

Substance, country-made paper. $10\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 1-2, 4-14.
Lines, 7. Extent in ślokas, 240. Character, Nāgara. Appearance, fresh.
Complete.

It seeks to demonstrate the greatness and supremacy
of the deity by quotations mainly from Puranic literature.

Beginning :—

श्रीगणेशाय नमः । श्रीदक्षिणामूर्तिगुरुभ्यो नमः ।

ज्योतिर्मात्रसदानन्दनिर्मलज्ञानरूपिणे ।

नमः शिवाय शान्ताय ब्रह्मणे लिङ्गमूर्त्तये ॥

दक्षिणामूर्तिपादाब्जभ्रमरीभूतमानसः ।

काशीनाथः प्रतनुते शैवसिद्धान्तमण्डनम् ॥

तत्रादौ स्कान्दे । श्रुतय ऊचुः ।

तत्र ऋगुवाच ।

मदन्तःस्थानि भूतानि मत्तः सर्वं प्रवर्त्तते ।

यदाज्जस्तत् परं तत्त्वं स रुद्रस्त्वेक एव हि ॥

End :—

एवंविधशिवचरितरहस्यं देवैरपि ज्ञातुमशक्यम् ।

अथ व्यासः ।

कृष्ण एव विजानाति शिवतत्त्वं सनातनम् ।

येन स्य(स्व?)नेत्रपद्मेन पूजितोऽम्बिकया सह ॥

अथ विष्णुं प्रति शिवः ।

हरे यस्त्वावयोर्भेदं न करोति महामतिः ।

स एव शिवभक्तो ह महापाशुपतश्च सः ।

स एव शिवदृक् भक्तो ह्यन्यथा शिवविन्न तु ॥

Colophon :—

इति श्रीमद्भण्डोपनामकजयरामभट्टसुतवाराणसीगर्भसम्भवकाशी-

नाथविरचितं श्रैवसिद्धान्तमण्डनं समाप्तम् ।

Post-colophon Statement :—

मालवीयबालमुकुन्दस्येदं पुस्तकम् ।

6457.

6548. शिवसिद्धान्तमञ्जरी । *Śivasiddhāntamañjarī*.

Substance, country-made paper. 10×4½ inches. Folia, 50. Lines, 7. Extent in ślokas, 800. Character, Nāgara. Date, Samvat 1872. Appearance, discoloured. Complete.

This also seeks to demonstrate the supremacy of Śiva by quotations from various works, chiefly the Purāṇas. It also describes (Fol. 44ff) the characteristics and functions of a worshipper of the deity. The author has referred here (Fol. 44A) to one of his many works, the *Śivabhakti-sudhārṇava*.

Beginning :—

अनाद्यायाखिलाद्याय मायिने गतमायिने ।
 अरूपाय सरूपाय दक्षिणामूर्तये नमः ॥
 नत्वा श्रीशङ्कराचार्यचरणाम्भोरुहद्वयम् ।
 काशीनाथः प्रतनुते शिवसिद्धान्तमञ्जरीम् ॥
 सदाशिव[ः] परं ब्रह्म सांवमूर्त्तिः सनातनः ।
 विभूतिलेश[ः] तस्यैव प्रपञ्च इति वैदिकः ॥

Colophon :—

श्रीशिवसिद्धान्तमञ्जरी समाप्ता ।

It will be noticed that this colophon unlike the usual practice in the works of Kāśinātha does not refer to the name and genealogy of the author.

Post-colophon Statement :—

मौति संमत् १८७२ फल्गुनमास्ये कृष्णपक्षे तिथौ ८ मङ्गलवासरे
 लिखितम् ।

6458.

6529. शिवभक्तिरसायनम् । *Śivabhaktirasāyana.*

Substance, country-made paper. $9\frac{1}{2} \times 6$ inches. Folia, 46. Lines, 11.
 Extent in ślokas, 1,000. Character, Nāgara. Appearance, fresh. Complete
 in five chapters.

The first two chapters speak of the efficacy of the worship of Śiva. The third chapter describes the procedure of worship of the deity beginning with the morning rites of the worshipper. The last two chapters deal with the worship of the deity on particular occasions.

Beginning :—

श्रीगणेशाय नमः । श्रीदक्षिणामूर्तिगुरुभ्यो नमः ।
 अनन्ताख्यं गुरुं नौमि कवित्वप्रतिभाकरम् ।
 शास्त्रवल्लीजलधरं स्फुरत्कौर्तिकरं परम् ॥
 अनाद्यायाखिलाद्याय मायिने गतमायिने ।
 अरूपाय सरूपाय दक्षिणामूर्तये नमः ॥
 नमः शिवाय शान्ताय
 नत्वा श्रीशङ्कराचार्यचरणाम्भोरुहद्वयम् ।
 काशीनाथः प्रतनुते शिवभक्तिरसायनम् ॥
 तत्र शिवभक्तिर्द्विविधा मुख्या गौणी चेति । तत्रेश्वरविषयको-
 नुरागाख्यचित्तवृत्तिविशेषो मुख्यभक्तिः ।
 तथा च भक्तिमीमांसासूत्रम्—सा परानुरक्तिरौश्वरे ।
 ईश्वरः शिव इति ।

Colophons :—

7B, इति श्रीमद्भट्टोपनामकजयरामभट्टसुतवाराणसीगर्भसम्भवकाशीनाथ-
 विरचिते शिवभक्तिरसायने प्रथमोल्लासः ; 15B, °द्वितीयोल्लासः ; 27A,
 °तृतीयोल्लासः ; 35B, °चतुर्थोल्लासः ; 46B, °पञ्चमोल्लासः समाप्तः ।

[Fol. 26B–28B contain the beginning of chapter IV followed by the concluding portions of chapter III the colophon of which is again repeated in Fol. 28B. Chapter IV therefore really begins from Fol. 29A.]

Post-colophon Statement :—

मालवीयबालमुकुन्दस्येदम् ।

6459.

6552. कामेशार्चनचन्द्रिका । *Kāmeśārcanacandrikā.*

Substance, machine-made blue paper. 12 × 4 inches. Folia, 31. Lines,
 7. Extent in ślokas, 600. Character, Nāgara. Appearance, fresh. Com-
 plete in three chapters.

The work lays down the procedure of the worship of the deity Kāmeśvara, an aspect of Śiva, and quotes from different authoritative texts, extracts in support of the procedure described. Chapter I seeks to demonstrate the greatness and supremacy of Śiva. Chapter II describes the morning rites of the worshipper as well as the *nyāsas* to be performed in worshipping the deity. Chapter III deals with external worship (बाह्याराधन) including कलशस्थापन (Fol. 24A-B), विशेषार्घ्य (24B-25A), *pūjā* proper (26A) and पुरश्चरण (80B). Reference is made, among others, to two works of the author, *Mantrarājasamuccaya* and *Puraścaraṇadīpikā* (30B).

Beginning :—

श्रीगणेशाय नमः । श्रीएकवीरायै नमः । श्रीदक्षिणामूर्ति-
गुरुभ्यो नमः ।

नमामि कामेश्वरपादपङ्कजं

करोमि कामेश्वरपूजनं सदा ।

वदामि कामेश्वरनाम निर्मलं

स्मरामि कामेश्वरतत्त्वमथयम् ॥

कमनीयत्वात् कामः । कामः कमनीयतयेत्युक्तेः ।

श्रीमत् सुन्दरनाथस्य देवीं शफरलोचनां ।

कलये हृदये नित्यं कदम्बवगवासिनीम् ॥

नत्वा श्रीदक्षिणामूर्तिचरणाम्भोरुहद्वयम् ।

काशीनाथः प्रतनुते कामेश्वार्चनचन्द्रिकाम् ॥

तत्रादौ आत्मतत्त्वज्ञानं किं जीवात्मतत्त्वज्ञानं वा परमशिवात्म-
तत्त्वज्ञानं मोक्षे कारणमिति चेदत्र वदन्ति । परमशिवात्मतत्त्व-
ज्ञानं मोक्षकारणम् ।

The deity is described as follows (Fol. 22B):—

ध्यायेत् कामेशललितां मिथुनं वा समाहितः ।
 मञ्चोपरिष्ठात् कौसुम्भवसनेनोत्तरच्छदः ॥
 शुचिताम्रदुताक्षुप्तः पद्मरागमणित्विषा ।
 तस्योपरि वसन् पूर्वदिङ्मुखो दययान्वितः ॥
 शृङ्गारवेशरुचिरः सदा षोडशवार्धिकः ।
 उद्यद्भास्करविम्बाभञ्जतुर्हस्तस्त्रिलोचनः ॥
 हारकेयूरमुकुटकटकाद्यैरलंकृतः ।
 कमनीयसितज्योत्स्नापरिपूर्णकपोलभूः ॥
 जागर्ति भगवानादिदेवः कामेश्वरः शिवः ।
 तस्योत्सङ्गे समासीना तरुणादित्यपाटला ॥
 सदा षोडशवर्षा च नवयौवनदर्पिता ।
 बालार्कमण्डलाभासां चतुर्वाङ्गं त्रिलोचनां ॥
 पाशाङ्कुशधनुर्बाण[ान्] धारयन्तीं शिवं शिवाम् ॥

Colophons :—

10A, इति श्रीमद्भूषणनामकजयरामभट्टसुतवाराणसीगर्भसम्भवकाशीनाथ-
 विरचितायां कामेशार्चनचन्द्रिकायां प्रथमः प्रकाशः ; 23A, °द्वितीयः प्रकाशः ;
 31A, °तृतीयः प्रकाशः ।

Post-colophon Statement :—

मालवीयबालमुकुन्दस्येदं पुस्तकम् ।

6460.

6525. शिवमुक्तिप्रबोधिनी । *Sivamuktiprabodhinī.*

Substance, country-made paper. 11×5 inches. Folia, 15. Lines,
 8 on a page. Extent in ślokas, 200. Character, Nāgara. Appearance,
 fresh. Complete.

The main object of the work is to show that salvation may be attained only through the knowledge and worship of Śiva who alone has the power to grant it.

Beginning :—

नमः शिवाय त्रिदशार्चिताय
विनष्टदोषाय गुणार्णवाय ।
विमुक्तिमार्गप्रतिबोधनाय
वेद्यादिवेदाय [वेदादिवेद्याय ?] नमः शिवाय ॥
दक्षिणामूर्तिपादाब्जमरीभूतमानसः ।
काशीनाथः प्रकुरुते शिवमुक्तिप्रबोधिनीम् ॥
तत्र रुद्रस्तारकं ब्रह्म व्याचष्टे येनासावमृतीभूत्वा मोक्षीभवति ।

End :—

जगत्कारणभूतौ तौ दम्पतीभूतविग्रहौ ।
सुमीनाक्षीसुन्दरेशौ ध्यायेत् खट्वदयाम्बुजे ॥

Colophon :—

इति श्रीमद्भट्टोपनामकजयरामभट्टसुतवाराणसीगर्भसं[भ]व-
काशीनाथविरचिता शिवमुक्तिप्रबोधिनी पुण्यग्रामे समाप्ता ।

Post-colophon Statement :—

मालवीयबालमुकुन्दस्येदं पुस्तकम् ।

6461.

8374. शम्भवाचारकौमुदी । *Śāmbhavācārakaumudī.*

Substance, country-made paper. 10×4 inches. Folia, 33. Lines, 9. Extent in ślokas, 600. Character, Nāgara. Date, 1849 V.S. Appearance, fresh. Complete in five chapters.

This and the following two works deal with the details of the worship of Śiva.

Beginning :—

अनाद्यायाखिलाद्याय मायिने गतमायिने ।
 अरूपाय सरूपाय दक्षिणामूर्तये नमः ॥
 श्रीचिदम्बरपादाब्जमरीभूतमौलिना ।
 रच्यते काशीनाथेन शाम्भवाचारकौमुदी ॥ २ ॥
 तत्रादौ परमशिवोत्कर्षः प्रदर्श्यते ।
 कौर्मे नारायणं प्रति परशिवः ।
 प्रलयस्थितिसर्गाणां कर्ता त्वं धरणीपते ।
 वत्स वत्स हरे विश्वं पालयैतच्चराचरम् ॥

End :—

मार्ज्जनदशांशेन विप्रभोजनं गुरुसन्तोषणञ्च । पुरश्चरण-
 संकल्पादिकं तु मत्कृतपुरश्चरणदीपिकायां द्रष्टव्यम् ।

Colophons of the different chapters :—

8A, इति श्रीमद्भङ्गोपनामकजयरामभट्टसुतवाराणसीगर्भसम्भवकाशीनाथ-
 विरचितायां शाम्भवाचारकौमुद्यां प्रथमः प्रकाशः ; 15A, °द्वितीयप्रकाशः ;
 23A, °प्रातःकृत्यादिमूलमन्त्रन्यासविधानाख्यस्तृतीयः प्रकाशः ; 29A, °पूजा-
 निर्णयाख्यचतुर्थः प्रकाशः ; 33B, °यन्त्रपूजाविधानाख्यः पञ्चमः प्रकाशः ।

Post-colophon Statement :—

संवत् १८४६ लिखितं सेवारामेण काश्यां पञ्चनदे शुभं भवतु ।
 शुभं भूयात् ।

Siddheśvara .

6462.

5878. पञ्चाक्षरीमुक्तावली । *Pañcākṣarīmuktāvalī.*

Substance, country-made paper. 9×4 inches. Folia, 33. Lines, 10.
 Extent in ślokas, 850. Character, Nāgara. Appearance, old and soiled.
 Complete in five chapters.

One MS of the work is noticed in Stein, P. 231.

Beginning :—

प्रणम्य जगतामौशं विभुं साम्बसदाशिवम् ।
 गणेशं विघ्नहर्तारं गिरं विद्याकरा[न्] गुरुन् ॥
 शिवपञ्चाक्षरीमन्त्रजपहोमार्चनात्मिकां ।
 पद्धतिं तनुते शैवविद्वान् सिद्धेश्वराह्वयः ॥
 बुद्धिजालैः समाहृत्य शैवागमसमुद्रतः ।
 सारोक्तिमौक्तिकानीह सगिव ग्रथिता यतः ॥
 अतः पञ्चाक्षरीमुक्तावलिरित्यभिधानकं ।
 लभते पद्धतिरिति यं शिवसन्तोषकारिणी ॥
 आदिसर्गे महादेवो न ।
 मन्त्रराजमिमं प्राह ब्रह्मणे रजयात्मने ॥
 पञ्चाक्षराणि पञ्चास्यैरग्रहीत् पद्मजो यतः ।
 पञ्चानामक्षराणां च समाहारोत्र कथ्यते ॥
 तान्यक्षराणि शैवानि मन्त्रस्तन्मय उच्यते ।
 वाच[ः] सदाशिवश्चात्र वाचको मन्त्र ईरितः ॥
 श्रुतिस्मृतिपुराणेषु तथा शैवागमेष्वपि ।
 अस्य मन्त्रस्य माहात्म्यं पौनःपुन्येन वर्ण्यते ॥
 ग्रन्थविस्तारभीतेन नेह कात्स्न्येन कथ्यते ।
 सन्त्यस्य भेदा बहवो नालं वक्तुं चतुर्मुखः ॥
 यथामति यथाशास्त्रं शिष्टाचाराविरोधतः ।
 मन्त्रस्यास्य त्रयो भेदा[ः] सविस्तारं प्रकाश्यते ॥

Colophons and headings :—

3A, इति पञ्चाक्षरीमुक्तावल्यां प्रथमश्रेणिः ; 4B, इति भूतशुद्धिः ;
 5A, इति प्राणप्रतिष्ठा, अथ माटुकान्यासः ; 5B, इत्यन्तर्माटुका ; 6A, इति
 बहिर्माटुकान्यासः ; 6B, इति कलान्यासः ; 7A, ध्यानम् ; 7B, इति श्रीकण्ठ-
 माटुकान्यासः ; 8A, इति पौठन्यासः ; 8B, प्रासादपञ्चाक्षरीषडङ्गन्यासः ;

9A, अथ पञ्चवक्त्रन्यासः ; 9B, इत्यष्टचिंशत्कलान्यासः ; 10A, अथ गोलान्यासः ;
 10B, अथ चक्रन्यासः ; 11A, इति शुद्धपञ्चाक्षरौघ्यानम् ; अथ शक्तिपञ्चाक्षरौ-
 घ्यानम् ; अथ प्रासादपञ्चाक्षरौघ्यानम् ; 12A, इति श्रीपञ्चाक्षरमुक्तावल्यां
 न्यासजपविधिर्नाम द्वितीयश्रेणिः ; अथ पूजाविधिरभिधीयते ; 18A, इति
 श्रीपञ्चाक्षरमुक्तावल्यां पूजाविधिर्नाम तृतीयश्रेणी ; इति नित्यविधिः समाप्ता ।
 19A, इति नैमित्तिकजपविधिः ; 20B, अथ नैमित्तिककाम्यहोमविधिरुच्यते ।
 24A, इति श्रीपञ्चाक्षरमुक्तावल्यां नैमित्तिककाम्यविधिर्नाम चतुर्थश्रेणिः ;
 25A, इति लघुदीक्षाविधिः । अथ देशः, अथ कालः, अथ जपस्थानम् ; 26A,
 अथ जपमाला ; 27A, अथ जपनियमः ; अथ पुरस्चरणनियमः ; 28B, अथ
 पूजाप्रकारः ; 29B, अभ्यङ्गद्रव्यम् ; 32A, इति पूजाप्रकारः समाप्तः । अथ
 होमविधिः ; 33B, इति श्रीपञ्चाक्षरौघमुक्तावल्यां पञ्चाङ्गोपासनोपयोगिदेश-
 कालादिकथनं नाम पञ्चमः श्रेणिः ।

Post-colophon Statement :—

इदं पुस्तकं रघुनाथभट्ट ।

Lakṣmīdhara.

6463.

4285. शैवकल्पद्रुमः । *Saivakalpadruma.*

Substance, palm-leaf. 15 × 1 inches. Folia, 96. Lines, 4, 5. Extent
 in ślokas, 1,400. Character, Uḍiyā. Apperance, old and mouse-eaten.
 Incomplete at the end.

The present MS contains four chapters and a portion
 of the fifth. A MS of a work of the same name attributed
 to Lakṣmīcandra Miśra is mentioned in *Cat. Cat.* I. 662.

Beginning :—

+ + + + + लिख्यते ।

एकदन्तं उमापुत्रं राजवक्त्रं त्रिलोचनम् ।

चन्द्रार्द्धधारिणं वन्दे सर्वविघ्नविपत्तये ॥

वन्दे शम्भुं त्रिभुवनगुरुं सर्वलोकाधिवासम्
 ब्रह्मोपेन्द्रार्चितपदयुगं सोमसूर्यार्धनेत्रम् ।
 + + + + + स्वर्गमोक्षस्वलोकान्
 दातारं गोविजहितकरं ब्रह्मविष्णवादिरूपैः ॥
 श्रुतिस्मृतिपुराणानां भारतागमधर्मिणां ।
 भूयात् सुवाक्यबीजाच्च शैवकल्पद्रुमोदयः ॥
 गुरुवचनजलैः प्रवर्द्धमानो
 जपनवपल्लवमर्चनाप्रसूनम् ।

फलममृतमयं दधानमारात्
 सुखयतु विज्ञखगान् रहस्यं हि ॥
 पापपुण्यपथश्रान्ता जनाः सर्वे निराकुलाः ।
 शैवकल्पद्रुमं प्राप्य गतश्रान्ता भवन्तु च ॥
 कस्माज्जगत् समुत्पन्नं कारणान्यत्र कानि च ।
 तेषां पूज्यतमं किन्तदादावेतन्निरूप्यते ॥
 तत्रादौ श्रीभारते शान्तिपर्वणि युधिष्ठिरं प्रति भौष्मवाक्यम् ।
 प्रकृतिं पुरुषञ्चैव शोभयित्वा स्वतेजसा ।
 ब्रह्माणमसृजत्तस्माद्देवदेवः प्रजापतिः ॥

Colophons of the different chapters :—

9B, इति श्रीमदेकाम्रविपिनविहितस्वर्गकूटाचलवरशिखरकन्दरोदरविनोदि-
 शम्भुवरत्रिभुवनेश्वरपदद्वन्द्वारविन्दमकरन्दपाननिर्भरमत्तमधुकरलक्ष्मीधरविरचिते
 शैवकल्पद्रुमे प्रथमः काण्डः ; 28B, ०द्वितीयः काण्डः ; 41B, ०तृतीयः काण्डः ;
 91B, चतुर्थः काण्डः ।

The fifth chapter which is incomplete begins as follows :—

अथाहं तज्जपं वक्ष्ये पूजाभेदं ततः परम् ।
 वैदिकं तन्त्रगुप्तञ्च शिवधर्मादिभाषितम् ॥
 तत्रादावासननिर्णयः ।

3212. त्वरितरुद्रविधिः । *Tvaritarudraavidhi.*

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Folia, 3. Lines, 11.
Extent in ślokas, 80. Character, Nāgara. Appearance, old and discoloured.
Complete.

The work deals with the details of the worship of Tvaritarudra. It contains both the *pramāṇa* (Fol. 1–2A) and *prayoga* (Fol. 2A–3B) for this worship. The *dhyāna* of the deity runs as follows (1A, 3A):—

चतुर्भुजं त्रिनेत्रं शुद्धस्फटिकसन्निभम् ।
अमृतेन च पूर्णैर्द्वौ कलशौ हस्तयोर्द्वयोः ॥
हस्तद्वयेन योगस्य कृतमुद्रं स्थिरासनम् ।
सर्वकामफलेशानं शङ्करं करुणानिधिम् ॥
उग्रकर्मणि चैवोग्रं मूर्तिं ध्यायेदुमापतिम् ।
द्विभुजं नागहस्तं शूलपाणिं जटाधरम् ॥
ध्यात्वैवं शङ्करं पापान्मुच्यते मोहसम्भवात् ।

Beginning :—

यस्य कुक्षौ जगत् सर्वं स्थावरं जङ्गमं च यत् ।
दुःखच्छिदे नमस्तुभ्यं ब्रह्मविष्णुशिवात्मने ॥
अथ त्वरितरुद्रस्य न्यासमुद्राक्रमेण तु ।
जपहोमादिकं सर्वं कथ्यते सर्वसिद्धये ॥

Colophons :—

2A, इति गङ्गासुतोक्तत्वरितरुद्रविधिः ; 3B, इति कल्पोक्तफलोदय-
प्रकारः कथितः । इति त्वरितरुद्रविधिः ।

Dhanarāja.

6465.

10330. आह्निकचन्द्रिका । *Āhnikacandrikā*.

Substance, country-made paper. (Fol. 1-26) 9×4 inches, (Fol. 27-58) 10×4½ inches. Folia, 58. Lines, 7-10. Extent in ślokas, 700. Character, Nāgara. Appearance, discoloured. Complete.

The work begins by describing the morning rites to be performed by a householder and the preliminaries (*nyāsa*, etc.) to be observed in a Tantric worship. It deals in detail with the worship of Śiva (Fol. 33A-47A) and briefly with the worship of Durgā (48A-52A), Vagālāmukhī (53A-56B) and Mahālakṣmī (56B-57A). Among others it quotes from and refers to the following works:—

1, मनु, माधवीय वामनपुराण ; 2B, प्रयोगपारिजात ; 3B, स्मृत्यर्थसार ; 4B, अगस्त्यसंहिता ; 13A, आचाररत्ने वृद्धवसिष्ठ ; 16B, पारिजात ; 18B, विष्णुस्मृति, पारिजाते भरद्वाज ; 19A, भट्टोजीय आश्वलायनस्मृति, भट्टोजीय ; 21A, मदनरत्ने मरीचि ; 51A, मन्त्रकोश ; 52A, मेरुतन्त्र ।

Beginning :—

प्रणम्य मातरं गङ्गां शङ्करं वनशङ्करौ ।
 श्रीकेशवाख्यपितरं वेदशास्त्रविशारदम् ॥
 धनराजेन सुधिया सारमुद्धृत्य शास्त्रतः ।
 शिष्टानां तन्यते तुष्ट्यै संच्छेपाह्निकचन्द्रिका ॥

The following colophon, written in a different hand, is found at the end of the MS:—

इति श्रीवगलार्चनचन्द्रिका समाप्ता ।

Bālabhāṭṭa.

6466.

5454. वटुकाञ्चनसंग्रहः । *Vaṭukārcanasaṅgraha*.

Substance, country-made paper. 15×6 inches. Folia, 1-287 with one extra Fol. each after Fol. 57, 89 and 131. The extra Fol. after Fol. 145 and 211, though mentioned in the contents, are missing. Fol. 67-68 and 147-149 (which cover the matter of 147-150 of the original) are later restorations. Lines, 10. Extent in ślokas, 9,400. Character, Nāgara. Appearance, fresh. Complete in eight chapters.

At the end of the MS there is a detailed list of contents in five folios. After the end of chapter VIII there is a section named आपदुद्धारणपटल taken from the *Viśvasāraṇtantra* which is followed by *Vaṭukapūjāyantra* and *Vaṭukapūjāyantradevatā*. Of works referred to, mention may be made of *Dīpadāna* of Rāmacandra (Fol. 120) and *Mantramārtanḍa* of the author's father (Fol. 275B). The work deals with the details of the worship of Vaṭukabhairava.

Beginning:—

यन्मन्त्रजपतो विप्रः सिद्धोऽभूदिह भूतले ।
 वटुकं सिद्धिदं कान्तं भैरवं तं नमाम्यहम् ॥
 विप्रः षड्विंशत्यध्यायः । वटुकं वटुकनामानम् ।
 आपदुद्गतमनुष्ठायामापदुद्धारहेतुके ।
 मन्त्रस्तोत्रे भैरवस्य ऋषिभिः समुदीरिते ॥
 अतस्तद्विषयं बद्धं जाता भक्त्या मतिर्मम ।
 यं दृष्ट्वा साधकाः सर्वे भविष्यन्ति गतव्यथाः ॥
 मत्कल्पितं नात्र किञ्चिद् यत् कृतं ग्रन्थकारकैः ।
 तत्संग्रहोऽत्र विज्ञेयः सर्वभूतदयालुभिः ॥

भारद्वाजकुलाम्बोधौ श्रौतरश्मिरिवापरः ।
 वसुधातलविख्यातो जातो नाम्ना दिवाकरः ॥
 तत्सुतो रामभट्टोऽभूच्चन्द्राचन्द्र इवापरः ।
 उपदेशेन शिष्याणामज्ञानध्वंसकारकः ॥
 बृहस्पतिसमः शास्त्रे रामाराधनतत्परः ।
 हरिणा सदृशो वीर्ये क्षमया पृथिवीसमः ।
 तत्सुतः परया भक्त्या बालम्भट्टः समासतः ॥
 करोति साधकप्रौढै वटुकार्चनसंग्रहम् ॥

इह खलु त्रिविधतापसन्तप्तान् दुरितसङ्घविहन्यमानाभीप्सितार्थान् पुरुषार्थमलभमानान् अनायासेन पुरुषार्थं कामयमानान् जनानुद्दिधीर्षुः परमकारुणिकः शिवः आपदुद्धारकं मन्त्रं पृच्छन्त्यै पार्वत्यै ।

आपदुद्धारणादस्मादापदुद्धारणक्षमः ।

तन्त्रेषु नास्ति मन्त्रोऽन्य इत्याजस्तन्त्रवेदिनः ॥

इत्युक्त्या । एवं

आपदुद्धारणज्ञस्तु संसाराब्धिं न संविशेत् ।

इत्युक्त्या

एवमभीष्टफलसंसिद्धौ कीर्तितः सुरपादपः ।

इत्युक्त्या च सकलजनापदिनाश्चनसुखोपायं सकलजनमोक्षमुख्योपायमभीष्टफलसिद्धिसुरपादपं समस्तपुरुषार्थसाधनञ्च श्रीमद्बटुकमन्त्रमुक्तवान् । तज्ज्ञानञ्च तत्तदुद्दाराधीनमिति तन्मन्त्रोद्धारआदौ प्रदर्शयते ।

Colophons of different chapters :—

34A, इति श्रीमदनवद्यविद्याविद्योतमानभारद्वाजोपनामक-रामभट्टात्मज-बालम्भट्टकृते वटुकार्चनसंग्रहे तान्त्रिकसंक्षिप्ततरनित्यहोमप्रयोगकथनं नाम प्रथमं वटुकार्चनम्; 68A, ०भस्मसाधनकथनं नाम द्वितीयं वटुकार्चनम्; 84B,

०स्तोत्रकवचसहस्रनामपञ्चराणां समग्रावर्त्तनत्वविचारकथनं नाम तृतीयं वटुकार्चनम् ; 127A, ०दिङ्नियमकथनं नाम चतुर्थं वटुकार्चनम् ; 160B, ०शान्त्यादिकाभ्यकर्मपूजाविधानकथनं नाम पञ्चमं वटुकार्चनम् ; 194A, ०संक्षिप्ततान्त्रिकहोमप्रयोगकथनं नाम षष्ठं वटुकार्चनम् ; 232B, ०वटुकभैरवसहस्रनामस्तोत्रमन्त्रकथनं नाम सप्तमं वटुकार्चनम् ; 287B, वटुकोपनिघत्कथनं नाम अष्टमं वटुकार्चनम् ।

Works and authors quoted and referred to:—

8A, तान्त्रिकपद्धति ; 8B, विश्वसारोद्धार ; 9A, दक्षिणामूर्तिसंहिता ; 9B, नित्यातन्त्र ; 12A, शिवाचर्चनचन्द्रिका ; 29A, प्रयोगसार ; 57B, वर्त्मतन्त्र ; 63B, पुरश्चरणचन्द्रिका ; 73A, वामदेवसंहिता ; 77A, मैथिलमत ; 77B, शिवागमसार ; 80A, कण्ठरव, मिश्रोक्ति ; 81A, काष्मीरमत ; 84A, शाङ्खायनक्रम ; 84B, शक्तिसङ्गमतन्त्र ; 86A, योगपालसंवरतन्त्र ; 97A, स्मृतिचन्द्रिका ; 97B, विद्याविशारदग्रन्थ ; 112B, रुद्रयामले विश्वसारोद्धार ; 115A, उड्डामरेश्वरतन्त्र ; 117B, रामचन्द्रकृतदौपदानविधिक्रम ; 136A, भैरवतन्त्र, कुवेरतन्त्र, ज्ञानार्णव ; 136B, दौपविधान ; 137A, उत्तरतन्त्र ; 141A, वाराहीतन्त्र ; 143B, वामकेश्वरतन्त्र ; 145A, पाशुपततन्त्र ; 146A, गुह्यागम ; 147B, सावर ; 155B, मन्त्रमार्त्तण्ड, शिवरहस्ये अचिद्द्रसंहिता ; 161A, मन्त्रदौपप्रकाशिका ; 176A, भूतभैरवतन्त्र ; 182A, मन्त्रमहोदधि ; 183A-B, रहस्यवृत्तिकृत् ; 184A, तन्त्रराज, विश्वसार, कुलार्णव ; 186B, कुलमूलावतार ; 189A, आकाशभैरवकल्प ; 190A, तत्त्वसागर ; 199A, कालसङ्कर्षिणीतन्त्र ; 199B, सिद्धान्तसिन्धु ; 203A, कालिकातन्त्र ; 204B, भैरवीतन्त्र ; 205A, विश्वसार ; 209A, भैरवयामल ; 232B, रुद्रयामले रहस्यखण्ड ; 249A, कोमलेशकोटिप्रसादे तत्त्वसाररहस्य ; 261A, त्रिपुरासिद्धान्त ; 267A, नारदीय ; 273A, शिवागमकल्प ; 273B, प्रत्यङ्गिराविधान ; 280B, नित्यनाथसिद्धविरचित रसरत्नाकर ; 286B, वटुकोपनिघत् ।

Rāmacandra.

6467.

5805. भैरवपूजापद्धतिः । *Bhairavapūjāpaddhati.*

Substance, country-made paper. $9 \times 5\frac{1}{2}$ inches. Folia, 14, of which the first six, the 8th and the 9th have been restored on modern paper. Lines, 12. Extent in ślokas, 350. Character, Nāgara. Appearance, fresh. Complete.

The work lays down the procedure of worship of Vaṭukabhairava, beginning with the morning rites of the worshipper. It would appear from the colophon that the present work is based on a similar work by Kṛṣṇa Bhaṭṭa. Along with the present MS are found two Fol. containing a portion of *Bhairavasahasranāmastotra*.

Beginning :—

ॐ अखण्डानन्दबोधाय नित्याय परमात्मने ।

चित्संक्रान्तस्वरूपाय कृतात्मगुरवे नमः ॥

धौमता रामचन्द्रेण शिष्याणां प्रीतये शुभा ।

क्रियते पद्धतिः स्वल्पा वटुकस्य शिवात्मनः ॥

तत्र सविकल्पः साधकः ब्राह्मे मुहूर्त्ते चोत्थाय आवश्यकं कृत्वा
पादौ पाणी प्रक्षाल्य रात्रिवासः परित्यज्य धौते वाससौ परिधाय
आचम्य देवमन्दिरे गत्वा तत्र देवाग्रे उपविश्य तन्निर्मात्यमपसार्य
पूर्वदिनावशिष्टपुष्पैः संपूज्य ततो ब्रह्मरन्ध्रस्थश्वेतवस्त्रसहस्रदल-
कर्णिकायां स्वगुरुं श्वेतानुलेपनादिभूषितं ।

Colophon :—

इति रुद्रयामलानुसारेण कृष्णभट्टोक्तभैरवपूजापद्धतिः समाप्ता ।

Jaitrasimha.

6468.

5745. भैरवार्चापारिजातः । *Bhairavārcāpārijāta*.

Substance, country-made paper. 12×5 inches. Folia, 51-101. Lines, 10-14. Character, Nāgara. Appearance, good. Date, Samvat 1845. Incomplete.

The present MS contains chapters 9-14 as also the latter part of chapter 8. This portion deals with initiation and allied matters. One MS of the work is mentioned in *Cat. Cat. I.* 417.

End :—

इति गदितमशेषं भैरवोपासनायां
 यजनजपऊतादौ शास्त्रदृष्टं विधानम् ।
 गुरुचरणसरोजाराधानास्तभ्यमेतत्
 कृतसुकृतसहस्रैर्गोपनीयं हि तस्मात् ॥
 इत्थं महाराजकुमारवर्यः
 श्रीजैत्रसिंह इति विश्रुतनामधेयः ।
 श्रीभैरवस्यार्चनपारिजातं
 ग्रन्थं वघेलकुलपद्मरविश्वकार ॥
 तं पारिजातमधिरु + मरागुरुत्तयो-
 मूलं समस्तनिगमार्थविशालशाखं ।
 नानाप्रयोगदलकारकपुष्पपूर्णं
 धर्मार्थकामयुतमोक्षफलं लभन्ते ॥

Last Colophon :—

इति श्रीवघेलकुलकमलप्रद्योतप्रचण्डमार्त्तण्डमहाराज-कुमार-
 श्रीजैत्रसिंहदेवविरचिते श्रीभैरवार्चापारिजाते चतुर्दशस्तवकः
 समाप्तश्चायं ग्रन्थः ।

Post-colophon Statement (in a different hand):—

संवत् १८४५ शके १७१० मिति वैशाख शुद्धत्रयोदश्यां मन्दे
केदारचवाडीब्राह्मणाल्लिखापितं पुस्तकम् ।

Kamalākara.

6469.

5790. शान्तिरत्नाकरे मृत्युञ्जयविधिः । *Mṛtyuñjayavidhi*
from the *Śāntiratnākara*.

Substance, country-made paper. $10 \times 4\frac{1}{4}$ inches. Folia, 1-7+1-3, of which Fol. 1A contains the continuation of Fol. 3B. Lines, 12. Character, Nāgara. Date, Saṃvat 1866. Appearance, fresh. Complete.

This contains the *Mṛtyuñjayavidhi* (i.e. rules for the magical use of certain *mantras* of Śiva) section of the *Śāntiratnākara* of Kamalākaraḥṭṭa (ASB. III. 2184—Fol. 220B-232A). Fol. 5A-7B contain the *Puruṣasūktavidhi* and the *dīpasthāna* found in Fol. 232A-236B of the MS of the *Śāntiratnākara*.

Post-colophon Statement:—

संवत् १८६६ भाद्रप. द्वाविंश. २ तिथौ मङ्गले लिखितं गोपीनाथेन ।

Anonymous.

6470.

4289B. शैवचिन्तामणिः । *Śaivacintāmaṇi*.

Substance, palm leaf. $14\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 14-83B. Lines, 3, 4, 5. Extent in ślokas, 950. Character, Uḍiyā. Appearance, good. Complete.

The work deals with the details of the worship of Śiva.

Beginning :—

प्रणम्यादौ महादेवं हिमाद्रितनयाप्रतिम् ।
 शैवचिन्तामणिग्रन्थो वक्ष्यते सुक्तये नृणाम् ॥
 देवं नत्वा कश्चिदसुखं सर्वविघ्नापहारम्
 सर्वेष्टानं त्रिनयनमथो चन्द्रखण्डाङ्कितञ्च ।
 वक्ष्ये शैवागमजलनिधिप्लावमीशानतो वः
 प्रादुर्भावं वज्रिनकुलहं शैवचिन्तामणिञ्च ॥

Colophons of the different sections :—

21A, इति श्रीशैवचिन्तामणौ शैवगङ्गादिरुद्राक्षधारणान्तकथनो नाम प्रथमः पटलः ; 29A, °शिवसन्ध्यादिमातृकान्तकथनं नाम द्वितीयः पटलः ; 36A, श्रीकण्ठादिपञ्चाक्षरोद्धारणान्तकथनो नाम तृतीयः पटलः ; 45B, °अन्तर्यामादि-मुद्रान्तकथनो नाम चतुर्थः पटलः ; 51B, °ध्यानासनोपचाराद्युपवासनान्तकथनो नाम पञ्चमः पटलः ; 58B, °परमन्यासादि-एकाम्रवनपौठवर्णनो नाम षष्ठः पटलः ; 69A, °काशीहिमवद्वर्णनादि-विनियोगाग्निसंस्कारान्तकथनो नाम सप्तमः पटलः ; 77B, °दर्शनादिशिवरात्रिब्रतकथनो नाम अष्टमः पटलः ।

Fol. 78-83 contain a section describing the procedure of the worship of Śiva. This section begins:—

अथ त्र्यम्बकपूजाविधिर्लिख्यते । अथ पूज्यतया केचिदादौ
 द्वारपालपूजां कुर्वन्ति । तद्यथा—
 आचम्य विधिना तत्र सामान्यार्घं विधाय च ।
 द्वारमस्त्राम्बुभिः प्रोक्ष्य द्वारपालान् प्रपूजयेत् ॥

6471.

11204B. शिवपञ्चाक्षरीपद्धतिः । *Śivapañcākṣarīpaddhati.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 13. Lines, 11. Extent in ślokas, 340. Character, Nāgara. Appearance, old. Complete.

The work lays down the procedure of the worship of Śiva beginning with the morning rites of the worshipper.

Colophon :—

इति शिवपञ्चाक्षरीपद्धतिः समाप्ता ।

6472.

11010D. महामृत्युञ्जयविधिः । *Mahāmṛtyuñjayavidhi.*

Substance, mill-made paper (as used in B.N.W. Railway Form No. SN. 38. VP). $10 \times 5\frac{1}{2}$ inches. Folia, 4. Lines, 11. Character, Nāgara. Appearance, fresh. Incomplete.

This lays down the procedure for the muttering of the *Mahāmṛtyuñjaya* mantra for the purpose of obtaining a long life free from all diseases.

The MS belonged to one Pandit Badrinarayana Misra (Daulatganj, Chapra) as indicated by a rubber stamp and a short line on the obverse of the first leaf.

6473.

9657. मृत्युञ्जयमन्त्रजपः । *Mṛtyuñjaya mantrajapa.*

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 2. Lines, 6. Extent in ślokas, 12. Character, Nāgara. Appearance, fresh. Incomplete.

This lays down the procedure for muttering the *mantra* of *Mṛtyuñjaya* which is muttered with a view to obtaining a long life free from all diseases.

6474.

11225. मृत्युञ्जयजपविधानम् । *Mṛtyuñjayajapavidhāna.*

Substance, mill-made paper. $9 \times 4\frac{1}{2}$ inches. Folia, 4. Extent in ślokas, 40. Lines, 8. Character Nāgara. Date, 1919 V.S. Appearance, fresh. Complete.

It deals with the same topic as that of the previous MS.

Post-colophon Statement :—

लिखितं संवत् १९१९ । मिति आश्विन कृत्त दुआदशि १२
वार शनीश्वर लिखितं लक्ष्मीशंवर शहस्र अवदिच पाठक ।

6475.

2402. मृत्युञ्जयविधिः । *Mrtyuñjayavidhi.*

Substance, country-made paper. 9×4 inches. Folia, 2. Lines, 11. Extent in ślokas, 38. Character, Nāgara. Appearance, discoloured. Complete.

It deals with the same topic as that of the previous MS.

6476.

4710. [उमामहेश्वरपूजा । *Worship of Umāmaheśvara.*]

Substance, palm-leaf. 11×2 inches. Folia, 10 (broken), 13-19. Lines, 5. Character, Newari. Appearance, old and discoloured. Fragmentary.

The portion preserved here deals with the worship of Umāmaheśvara which name occurs on Fol. 13B and 15A. *Homa* of the deity is treated in Fol. 17Bff. The prescriptions for the worship begin thus (Fol. 13A):—

दत्त्वा पुष्पसुमेशस्य मूर्ध्नि भक्त्या प्ररोप्य च ।
सुरभ्या शक्तिमन्त्रेण नमस्कृत्वा महेश्वरम् ॥
ततो ध्यात्वाम्बिकेशानं क्षणमात्रं स्मिताननम् ।
स्वागतं ते भवानीश हृदेत्युक्त्वा समाहितः ॥

मम सुखागतं वत्सेतीशेनोक्तं विभाव्य च ।
 पादाब्जयुगले पाद्यं नमोन्तेन हृदाश्रुना ॥
 स्वधान्तेन विभोर्वक्त्रे तेनैवाचमनीयकम् ।
 स्वाहान्तेन शिरस्यर्घं दूर्वापुष्पाक्षतानि च ॥
 वीषडन्ते हृदा दत्त्वा सहृन्मूलेन वा ततः ।

6477.

5523. महाकालपञ्चाङ्गम् । *Mahākālapañcāṅga.*

Substance, country-made paper. 9×4 inches. Folia, 33. Lines, 7.
 Extent in ślokas, 450. Character, Nāgara. Date, Samvat 1836. Appearance, good. Complete.

Colophons of the different sections :—

5A, इति श्रीविश्वनाथसारोद्धारतन्त्रे उत्तरखण्डे मन्त्रप्रदीपिकायां
 कामेश्वररहस्ये षडाम्नायनिर्णये महाकालपटलं नाम पटलं सम्पूर्णम्, चतुस्त्रिंशः
 पटलः ३४ । 13B, ०महाकालपद्धतिः सम्पूर्णम्; 17A, ०श्रीमहाकालपञ्चाङ्गे
 मन्त्रगर्भकवचं सम्पूर्णम्, षट्त्रिंशतितमः पटलः; 29B, ०महाकालसहस्रनाम-
 सम्पूर्णम्; 33, ०महाकालस्तोत्रं सम्पूर्णम् ।

Post-colophon Statement :—

शुभमस्तु संवत् १८३६ समयनाम आषाढमासे कृष्णपक्षे
 चतुर्दशीमन्दवासरे लि० काश्यां मध्ये के ।

6478.

10526. वटुकभैरवतरङ्गः । *Vatukabhairavatarāṅga.*

Substance, country-made paper. 8½×3½ inches. Folia, 11. Lines, 7.
 Extent in ślokas, 150. Character, Nāgara. Appearance, fresh. Complete.

This deals with the details of the worship of Vaṭuka. It seems to form part of a bigger work.

Beginning :—

अथ वटुकभैरवमन्त्ररङ्गः ।
कान्तिमेधाबलारोग्यतेजःपुष्टिर्यशः श्रियः ।
उद्धरेद्वटुकं देवं आपदुद्धरणं तथा ॥
गुरुद्वयं पुनर्देन्तं वटुकं तं समर्चयेत् ।
एकविंशत्यक्षरात्मा शक्तिरुद्रो मनुर्मतः ॥

Colophon :—

इति श्रीवटुकभैरवतरङ्गं समाप्तं ।

6479.

5917. वटुकमालामन्त्रम् । *Vaṭukamālāmantra.*

Substance, country-made paper. $9\frac{1}{2} \times 5$ inches. Folia, 4. Lines, 9. Extent in ślokas, 70. Character, Nāgara. Appearance, good. Complete.

It contains a *mālāmantra* (a long *mantra*) of Vaṭuka-bhairava.

Beginning :—

अथ वटुकभैरवमालामन्त्रः ।
श्रीभैरवः पायादपायात् ॐ ह्राँ ह्रौँ ह्रूँ ॐ नमो भगवते
ब्रह्माण्डभैरवाय प्रचण्डोग्रभैरवाय कपालभैरवाय धून विप्रचण्ड-
वृश्चिकवाहनाय फणिभूषणाय गिलि गिलि महोग्रप्रचण्डप्रबलाय
कालभैरवाय ह्राँ ह्रौँ ह्रूँ ह्रैँ ह्रौँ ह्रः मथ मथ..... ।

Colophon :—

इति श्रीवटुकमालामन्त्रं सम्पूर्णम् ।

6480.

9925. [वटुकार्चनम् । *Vaṭukārcana.*]

Substance, country-made paper. 9×4 inches. Folia, 7. Lines, 8. Extent in ślokas, 80. Character, Nāgara. Appearance, fair. Complete.

It deals with *puraścaraṇa*, *pūjā* and *dīpadāna* in connection with the cult of Vaṭuka.

Beginning :—

श्रीगणेशाय नमः ।

कुलेश ओतुमिच्छामि भैरवस्य महात्मनः ।

पुरश्चर्याविधिः कौटुक नाम्नामष्टोत्तरस्य च ॥ १ ॥

6481.

11344. दीपदानपद्धतिः । *Dīpadānapaddhati.*

Substance, country-made yellow paper. $9\frac{1}{2} \times 4$ inches. Folia, 2. Lines, 7. Extent in ślokas, 20. Character, Nāgara. Appearance, fresh. Complete.

The work describes the procedure of offering lamps to Vaṭukabhairava. An extract from the *Bhairavītantra* dealing with the same topic has been described under No. 6042 above. For a description of a similar procedure in connection with Kārtavīrya cf. *Dīpaprakāśa* below.

6482.

11346. [उन्मत्तभैरवपञ्चाङ्गम् । *Unmattabhairava-
pañcāṅga.*]

Substance, country-made yellow paper. $10\frac{1}{2} \times 5$ inches. Folia, 23. Lines, 9. Extent in ślokas, 480. Character, Nāgara. Appearance, good. Complete.

Two sections (*paddhati* and *pāṭala*) are not found here.

Colophons :—

2B, इति श्रीपारमेश्वरतन्त्रे वाराणसीपटले श्रीउन्मत्तभैरवसांख्याने गुरुद्र-
संवादे उन्मत्तभैरवद्वादशनामस्तोत्रं सम्पूर्णम्; 7B, °श्रीउन्मत्तभैरवोपाख्याने
गुरुद्रसंवादे उन्मत्तभैरवहृदयं सम्पूर्णम्; 11B, °उन्मत्तभैरवकवचं शुभम्;
13B, °उन्मत्तभैरवस्तवराजं समाप्तम्; 14B, °उन्मत्तभैरवाष्टकस्तोत्रं शुभम्;
22B, °श्रीउन्मत्तभैरवसहस्रनामस्तोत्रं सम्पूर्णम्; 23B, °याज्ञवल्करकृतं पञ्चाङ्ग-
पूर्णसाङ्गस्तोत्रं समाप्तम् शुभम् । 8B, उन्मत्तभैरवयन्त्रोद्धारणं सम्पूर्णम्; 9A,
उन्मत्तभैरवकीलकं समाप्तम्; 10A, इति सात्त्विकध्यानम्; इति राजसं ध्यानम्;
10B, इति तामसं ध्यानम् ।

6483.

6294. अजरादिद्विपञ्चाशद्भैरवप्रयोगः । *Ajarādi-
dvipañcāśadbhairavaprayoga.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 9. Lines, 12,
13. Extent in ślokas, 150. Character, Nāgara. Appearance, good. Date,
Samvat 1953. Complete.

The work gives mainly the invocations of the Bhairavas.

Beginning :—

अथ द्विपञ्चाशदजरादिभैरवप्रयोगः ।

अस्मिन् अमुककर्म्मणि अजरादीनां पञ्चाशत्त्रेयपालानां स्थापनं
पूजनं च करिष्ये ।

Post-colophon Statement :—

संवत् १९५३ आषाढ कृष्ण ६ बुधे लिखितम् जगन्नाथमालवी
वचउ वा मालवीयोपनामकः कर्म्मकाण्डी । बालमुकुन्दस्थेदं
पुस्तकम् ॥

6484.

11357. शरभेश्वरपूजा । *Śarabheśvarapūjā*.

Substance, country-made paper. 8×4 inches. Folia, 3. Lines, 10-11. Extent in ślokas, 55. Character, Nāgara. Appearance, good. Incomplete.

The present work gives the procedure of the worship of the Sivaite deity Śarabheśvara. The MS closes with the words 'अथ यन्त्रम्'; but the *yantra* is not described. For a number of works dealing with rituals of this deity cf. Mad. XV. 8092ff.

6485.

10159. शरभपञ्चाङ्गम् । *Śarabhapañcāṅga*.

Substance, country-made paper. $7 \times 5\frac{1}{2}$ inches. Folia, $10+14+3+11+4+16$ (bound in book form). Lines, 12. Extent in ślokas, 725. Character, Nāgara. Appearance, good. Complete.

Colophons :—

10, इति श्रीआकाशभैरवकल्पे शरभकवचं सम्पूर्णम् ; 14, इति शरभपद्धतिः [] संपूर्णम् [] ; 3, आकाशभैरवकल्पे शरभहृदयं सम्पूर्णम् ; 11, श्रीशरभपटलं संपूर्णम् ; 4, इति शरभतन्त्रे शरभस्तोत्रं संपूर्णम् ; 16, इत्याकाशभैरवतन्त्रकल्पे शरभसहस्रनामस्तोत्रं सम्पूर्णम् । शुभम् ।

Of the topics stated here to belong to the *Ākāśa-bhairavakalpa*, the *kavaca* of the deity is found in Fol. 68B of the Society's copy of the MS of the work (No. 5895 above).

6486.

3233. [रुद्रविधिः । *Rudravidhi*.]

Substance, country-made paper. $6\frac{1}{2} \times 4$ inches. Folia, 22. Lines, 9. Extent in ślokas, 260. Character, Nāgara. Appearance, fresh. Incomplete.

It deals with the details of the worship of Rudra and gives an elaborate description of *nyāsas*.

Beginning :—

अथातः पञ्चाङ्गरुद्राणां न्यासपूर्व्वं जपहोमार्चनविधिं
व्याख्यास्यामः ।

या ते रुद्र शिवा तनूरघोरापापकाशिनौ ।

तया नस्तनूवा श्रुतमया गिरिश्रुताभिचाकशौहि ॥

शिखायै नमः । ॐ अस्मिन् महत्यर्णवेऽन्तरीक्षे भवा अधि
तेषां शिरसे स्वाहा ।

III. VIṢṆU.

Keśavācārya.

6487.

725. क्रमदौपिका । *Kramadīpikā*.

Substance, palm-leaf. $19 \times 1\frac{1}{2}$ inches. Folia, 76. Lines, 3. Extent in ślokas, 1,000. Character, Bengali. Date, Śaka 1609. Appearance, old and dilapidated. Complete in eight chapters.

The present manuscript was noticed in L. IV. 1551. This is a Vaiṣṇava work which deals with the Tantric worship of Vaiṣṇava deities. It was published by Rasik-mohan Chatterji in his *Vividhatantrasaṃgraha*. An edition of it with the commentary of Govinda Bhaṭṭācārya has been published in the Chowkhamba Sanskrit Series (Benares, 1917).

Post-colophon Statement :—

शकाब्दाः १६०९ श्रीप्रसाददेवशर्म्मणः लिखितमिदं । क्रम-
दौपिकेयं ।

6488.

3558. *Kramadīpikā*.

Substance, country-made paper. $14 \times 2\frac{3}{4}$ inches. Folia, 60. Lines, 4. Character, Bengali. Date, Śaka 1579. Appearance, faded. Complete.

Post-colophon Statement :—

शकनरपतिवर्षे रन्ध्रसप्तेशुचन्द्रैः

कलसगतदिनेषु वासरे भानुसूनोः ।

मुररिपुचरणञ्जि वाञ्छता भक्तिमय्यां

लिखितमखिलमेतत् रामकृष्णेन यत्नात् ॥

श्रीरामकृष्णदेवशर्म्मणः पुस्तकमिदम् ।

6489.

10777. *Kramadīpikā*.

Substance, palm-leaf. 16×1 inches. Folia, 2-63 (with folia marks on the first five folia lost). Lines, 3. Character, Bengali. Date, Śaka 1540. Appearance, dilapidated. Incomplete.

Post-colophon Statement:—

श्रीगोपालाय नमः । शकाब्दा १५४० चैत्र ३ । हरये नमः ।

The MS begins with I. 7 and runs right up to the end. It is accompanied by eight leaves containing portions of the commentary of Govinda Vidyāvinoda (e.g., commentary on I. 1, III. 1-33, II. 15-22). There are also five leaves containing two *kavacas* of Kṛṣṇa, one stated to belong to the *Padmapurāṇa* and the other to the *Kumārītantra*.

6490.

8663. *Kramadīpikā*.

Substance, country-made paper. 14×5½ inches. Folia, 91. Lines, 13. Extent in ślokas, 4,500. Character, Nāgara. Appearance, old. Complete.

The text is accompanied by a commentary by Bhairava Tripāṭhin, another MS of which, with a different introductory verse and a benedictory concluding verse, is described in Bik. No. 1281.

Beginning of the commentary:—

श्रीगोपीजनवल्लभाय नमः । ॐ तत्सत् ।

आलीङ्गवेणुमरुणाधरपल्लवेन

गोपाङ्गनाप्रणयिनं प्रणिपत्य कृष्ण[म्] ।

श्रीमद्गुरुस्तुतसरणीमनूद्य कुर्वे

व्याख्यां मुकुन्दयजनक्रमदीपिकायाः ॥

Last Colophon :—

इति श्रीत्रिपाठिभैरवकृता [क्रमदीपिका-]टीप्यनी समाप्ता ।

6491.

4109. *Commentary on the Kramadīpikā by Govinda Vidyāvinoda.*

Substance, palm-leaf. $14\frac{1}{2} \times 1$ inches. Folia, 92. Lines, 4, 5. Extent in ślokas, 2,700. Character, Uḍiyā. Appearance, soiled. Complete.

The author of the commentary is Govinda Vidyāvinoda Bhaṭṭācārya. The introductory portion does not agree with what has been published in the Chowkhamba Sanskrit Series edition of the work and quoted in Bik. No. 1282. It runs thus:—

तत्र तावत् प्रथमतः प्रारिप्सितग्रन्थस्याविघ्नपरिसमाख्यर्थम्
इष्टलाभाय ग्रन्थकारस्याभिमतदेवतास्मरणात्मकं आशीर्वादलक्षणं
मङ्गलमाचरन् सम्बन्धादिकं सूचयति श्लोकेन । तस्य प्रयोजनं
तावत् निःशेषदुःखनिवृत्तिनिरतिशयानन्दलक्षणमोक्षात्मकभगवत्-
सम्प्राप्तिः सर्वज्ञत्वादिरणिमादिर्वा । विषयो भगवत्समाराधन-
मनयोरुपायोपेयभावसम्बन्धः । अथ प्रथमग्रन्थो व्याख्यायते ।

कलात्तमायालवकात्तमूर्तिरिति ।

Post-colophon Statement :—

इदं पुस्तकं यादवशस्मिणा व्यलेखि ।

6492.

4108. *Commentary on the Kramadīpikā by Govinda Sarman.*

Substance, palm-leaf. $15 \times 1\frac{1}{2}$ inches. Folia, 62. Lines, 5, 6. Extent in ślokas, 1,300. Character, Uḍiyā. Appearance, discoloured and worm-eaten. Complete.

The author of the commentary is Govinda Śarman,
son of Jagannātha.

Beginning :—

यस्य प्रपञ्चात्मकवेणुनादसम्पूरितश्रोत्रसमस्तजन्तुः ।
 त्यक्त्वा प्रपञ्चं कमपि प्रपेदे नित्यं नमो नन्दसुताय तस्मै ॥
 मूर्द्ध्ना वन्दे श्रीगुरुपादपद्म-
 युगप्रभालङ्कृतरत्नपीठम् ।
 यस्यान्तिके भूपतिकोटिश्रीर्ष-
 कोटीररत्नावलिदीपिता भूः ॥
 श्रीमज्जगन्नाथसुतो वरेन्द्रो
 गोविन्दशर्मा क्रमदीपिकायाः ।
 कर्पूरवर्त्त्या कुरुते विशेष-
 प्रोद्दीपनं स्नेहलवैः कवीनाम् ॥
 क्वचित् समासैः पृथगेव वाच्यम्
 क्वचिद्विधेयः पदयोर्विसन्धिः ।
 ग्राम्येण शब्देन निगूढशब्दे
 वाच्यं यथा येन प्रकाशितं स्यात् ॥
 श्रीकृष्णपूजाक्रमदीपिकायाः
 कर्पूरवर्त्तिं परिवर्द्धयस्व ।
 यो वर्द्धयेत्तस्य विवृद्धिरेव
 यो नाशयेत्तस्य विधिः प्रमाणम् ॥
 अथ तावदभीष्टप्रत्ययप्रतिबन्धकदुश्चिन्तितनिवारणपूर्वकचिकीर्षित-
 प्रबन्धावष्टम्भपरिहानार्थं शिष्टाचारपरिपालनार्थं ग्रन्थकारः सकल-
 भुवनैकनायकचराचरगुरोः वागीश्वरस्यानुस्मरणपूर्वकमाशीर्वाद्-
 स्वरूपं मङ्गलमातनोति कलात्तमायेत्यादि ।

End :—

लिखनं यथा प्रतिपादस्य दशमाक्षरो नकारः स नकारो मध्ये
 विलिख्य उपर्युपरि पंक्तित्रयेण पादत्रयं लिखेत् । प्रतिपंक्त्या एकेन

मध्यनकारेण सर्वत्र निर्व्वहः । पुनश्चतुर्थपादस्तु पंक्तिप्रथमेना-
क्षरेण शेषाक्षरेण सह द्वयं द्वयं कृत्वा चतुर्थपादं लिखेत् । एवं
चक्रबन्धेन श्लोकं विलिख्य प्रतिपंक्तौ षष्ठाक्षरेण तृतीयाक्षरेण च
ग्रन्थकारस्य ग्रन्थस्य च नाम सम्यगायाति । केशवेन कृता क्रम-
दीपिकेयमिति । ऊनविंशाक्षरोऽयं श्लोकः ।

श्रीमज्जगन्नाथसुतो वरेन्द्रो

गोविन्दशर्म्मा क्रमदीपिकायाः ।

कर्पूरवर्त्त्या कुरुते विशेष-

प्रोद्दीपनं तत् ॥

श्रीकृष्णपूजाक्रम ।

यो वर्धयेत्तस्य विवृद्धिरेव

यो नाशयेत्तस्य विधिः प्रमाणम् ॥

Nārāyaṇa Bhaṭṭa.

6493.

4114. साधनदीपिका । *Sādhana-dīpikā*.

Substance, palm-leaf. $17\frac{1}{2} \times 1\frac{1}{2}$ inches. Folia, 1-50. Lines, 7 to 10.
Extent in ślokaś, 2,900. Character, Uḍiyā. Appearance, soiled. Complete.

This deals with the details of the worship of Viṣṇu.
A MS of the work is fully described in L. IV. 1721.
Two MSS are noticed in Ulwar. 1529 and Peters. 4.
No. 1161.

Beginning :—

श्रीकृष्णं परमानन्दं सच्चिदानन्दरूपिणम् ।

वन्दे गुरुं कृपासिन्धुं वैष्णवाचारसिद्धये ॥

सदाचाराविरोधेन मन्त्रशास्त्रानुसारतः ।

साधनस्य हि भावस्य दीपिकेयं प्रतन्यते ॥

शङ्करं शङ्करं नत्वा सर्वशास्त्रार्थवेदिनम् ।
 सेविनं सर्वधर्माणां कान्यकुलकुलोद्भवम् ॥
 वक्ष्ये प्रकाश एतस्मिन् गुरुशिष्यादिलक्षणम् ।
 दीक्षां विना भगवतो भक्तिर्न स्यात् कथञ्चन ॥

Colophons :—

7B, इति श्रीनारायणभट्टविरचितायां साधनदीपिकायां गुरु + + +
 लक्षणः प्रथमः प्रकाशः । 16A, इति श्रीनारायणभट्टविरचितायां साधन-
 दीपिकायां सेवालक्षणो द्वितीयः प्रकाशः । 23A, °द्वितीयः प्रकाशः । 34A,
 °चतुर्थः प्रकाशः । 36B, °पञ्चमः प्रकाशः । 45A, °षष्ठः प्रकाशः । 50A,
 इति श्रीनारायणभट्टविरचितायां साधनदीपिकायां सप्तमः प्रकाशः ।

Leaves 50B-53A contain extracts from the *Sārasvata Saṃhitā* and the *Bṛhatkālottara* on the subject of the bathing ceremony of Viṣṇu.

Viśvanāthasimha.

6494.

7955. मन्त्रार्थनिर्णयः । *Mantrārthanirṇaya*.

Substance, country-made paper. $13\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 33. Lines, 7.
 Extent in ślokas, 500. Character, Bengali. Appearance, old. Complete.

It seeks to demonstrate the supremacy of the worship and *mantra* of Rāma and gives an esoteric meaning of the latter. For a Kāvya work by Viśvanātha dealing with the story of Rāma cf. *Rāmacandrāhnika* (ASB. VII. 5255-6).

Beginning :—

नत्वा श्रीरामचन्द्रं सकलगुणनिधिं कामदं यस्य नाम
 गौरीगौरीशपादौ गणपतिचरणौ वायुसूनोस्तथाङ्गौ ।

श्रीमज्ज्ञानस्वरूपं सरसमतिगुरुं श्रीप्रियादासमीशं

व्याख्यातुं (न्तं) राममन्त्रं निजमतिसदृशं वन्दते विश्वनाथः ॥

यतो वाचो निवर्तन्ते अप्राप्य मनसा सहेत्यादिश्रुतिप्रतिपाद्यः
श्रीरामचन्द्र एवातः सर्वतः परत्वं तस्य ज्ञात्वार्थं करोमि । तनु-
मनोवचनागोचरश्रीराम इति नामैव निर्वर्णत्वात् ।

End :—

अतो नारायणाद्यवतारी श्रीवृन्दावनविहारी परमेश्वर एन-
मेवोपासते । ततः प्रमाणं

रामस्यातिप्रियं नाम रामस्येव सनातनम् ।

रात्रिन्दिवं गृणन्नेष भाति वृन्दावने स्थितः ॥

इति शुकसंहितायाम् ।

पूजितो नन्दगोपाद्यैः श्रीकृष्णेनापि पूजितः ।

भद्रया महिषीभिश्च पूजितो रघुपुङ्गवः ॥

इति वृन्दावनं परित्यज्य पादमेकं न गच्छतीत्यादिवचनानि
यत्र ब्रह्मवैवर्ते सन्ति तत्रैव एते सर्वे अवताराः सर्वेश्वरा रघुनन्दन-
मेवोपासते इत्यपि प्रसिद्धम् ॥

सर्वमन्त्रमहाराज सर्वेषां समुपासित ।

विश्वनाथस्य सर्वस्य मन्त्रराज नमोऽस्तु ते ॥

Colophon :—

इति सिद्धिश्रीमहाराजाधिराजश्रीमहाराजाश्रीराजाबाह्यादुर-
श्रीसीतारामचन्द्रकृपापात्राधिकारिश्रीविश्वनाथसिंहदेवकृतौ
मन्त्रार्थनिर्णयः संपूर्णः ।

Post-colophon Statement :—

शुभमस्तु सर्वेषां ॥ सन १२५७ साल ई आश्विन ।

Anonymous.

6495.

5785. तन्त्रसारपूजापद्धतिः । *Tantrasārapūjāpaddhati*.

Substance, country-made paper. $7 \times 4\frac{1}{2}$ inches. Folia, 18. Lines, 9.
Character, Nāgara. Appearance, old. Incomplete.

It describes, according to the *Tantrasāra*, the procedure of the worship of Lakṣmī-Nārāyaṇa who is stated to be the deity residing in the heart of Madhvācārya (श्रीमद्वाचार्य्यां हृत्कमलमध्यनिवासिनं—Fol. 5A). MSS of this *Tantrasāra* and commentaries thereon are described under Nos. 6185-6186 *ante*.

The name of the work occurs on the obverse of the first leaf.

Beginning:—

श्रीवेदव्यासाय नमः ।

वेदव्यास['] स्मूर्तविप्रध्वंससिद्धाननोपमं । (अग्रोदकं)

संप्रणम्य गुरुंश्चापि वक्ष्ये पूजनपद्धतिं ॥

अर्घ्योदकं च (अग्रोदकं च) श्रीतुलसीगन्धपुष्पादिपूर्वकैः ।

स्मृत्युक्तलक्षणपूजनसाधनद्रव्यसङ्घयः ॥

संपाद्य स्मृतिमार्गेण स्नानसन्ध्याजपादिकं ।

औपासनब्रह्मयज्ञं (च) विधाय हरिमर्चयेत् ॥

प्रक्षाल्य पादौ चाचम्य देवद्वारं गतस्ततः ।

पूर्वद्वारे अयं नत्वा जयच्च विजयं तथा ॥

बलञ्च प्रबलञ्चैव दक्षिणद्वारपालकौ ।

चण्डप्रचण्डनामानौ पश्चिमद्वारपालकौ ।

नन्दसुनन्दनामानौ उत्तरद्वारपालकौ ॥

चतुर्भुजान्वेष्ट्याणीं शङ्खचक्रगदाधरः ।

पौताम्बरादिश्रीचिह्नैरङ्किताङ्गान् नमाम्यहं ॥

इति नत्वा समुत्थाय तदनुज्ञाम[वाप्य तु] ।

कपाटोद्घाटनं कुर्यात् वायवायेति मन्त्रतः ॥

6496.

380. पूजापद्धतिः । *Pūjāpaddhati.*

Substance, country-made yellow paper. $15\frac{1}{2} \times 3$ inches. Folia, 1-26 (as marked on the right-hand margin), 7-32 (as marked in a later hand on the left-hand margin). Lines, 6. Extent in ślokas, 450. Character, Bengali. Appearance, fresh. Complete.

This begins with a brief description of the daily rites to be performed by a Tantric worshipper, *snāna*, *sandhyā* and *tarpaṇa*, and goes on describing in detail the Tantric worship of Kṛṣṇa. The work is introduced as *Pūjāpaddhati* (अथ पूजापद्धतिर्लिख्यते) and is called *pūjāpaṭalam* in a colophon on Fol. 19B (इति संक्षेपपूजापटलं सम्पूर्णम्). The descriptive portion of the work (*paddhati* or *paṭala*) is followed by a number of hymns and *kavacas* :

ब्रह्माण्डपुराणे सूतशौनकसंवादे श्रीगुरोः कवचम् (19B-20A), ब्रह्म-यामलोक्तः[.] श्रीगुरोः स्तवराजः (20A-B), बृहत्पारमहंस्ये श्रीगुरोः स्तवराजः (21A-B), सनत्कुमारीये त्रैलोक्यमङ्गलं नाम कवचम् (21B-23B), गौतमीय-तन्त्रोक्तः[.] श्रीकृष्णस्तवराजः (23B-24B), रुद्रयामले ब्रह्मनारदसंवादे श्रीकृष्णकृतं राधिकास्तोत्रम् (24B-25A), रुद्रयामले हरगौरीसंवादे पञ्चपञ्चाशत्पटले वृन्दावनेश्वरीस्तवराजः (25B-26A) ।

6497.

121. *Pūjāpaddhati.*

Substance, country-made paper. $11\frac{1}{2} \times 5$ inches. Folia, 12. Lines, 12. Extent in ślokas, 250. Character, Bengali. Appearance, old. Complete.

The work agrees generally, though not fully, with the one of the same name described under the previous number.

The present MS has been described in L. II. 924. Fol. 8A quotes an extract on *mānasapūjā* from the *Brahmasiddhānta*. The present MS does not mention by name the deity to be worshipped.

6498.

9610. वैश्यसन्ध्या । *Vaiśyasandhyā*.

Substance, country-made paper. 13×5 inches. Folia, 2. Lines, 9. Extent in ślokas, 36. Character, Nāgara. Appearance, fair. Complete.

It describes the procedure of *sandhyā* as performed by a Vaiṣṇava.

6499.

9822. गोपालगायत्री । *Gopālagāyatrī*.

Substance, country-made paper. 7½×4½ inches. Folia, 2. Lines, 9. Extent in ślokas, 26. Character, Nāgara. Date, Samvat 1858 (?). Appearance, old. Complete.

It gives the Tantric Gāyatrī for the worship of Gopāla.

Post-colophon Statement :—

संवत् । १००८५८ ।

6500.

2695. [श्रीसूक्तविधानम् । *Śrīsūktavidhāna*.]

Substance, country-made paper. 8×4 inches. Folia, 6. Lines, 11. Extent in ślokas, 90. Character, Nāgara. Appearance, discoloured. Complete.

It describes the Tantric application of the Śrīsūkta (RV. I. 165) for securing fortune. It specially deals with

different *nyāsas* to be performed with the different verses of the *sūkta*.

6501.

2696. *Śrīsūktavidhāna*.

Substance, country-made paper. 8×4 inches. Folia, 8. Lines, 10. Extent in ślokas, 95. Character, Nāgara. Date, Samvat 1811. Appearance, fresh but mouse-eaten. Complete.

It deals with the same topic as the one in the work described above. It is however fuller than the previous one and gives the details of the *pūjā* of the goddess *Lakṣmī* with the verses of this *sūkta*, as also the important Tantric rite called *puraścaraṇa* in connection with it.

Post-colophon Statement :—

संवत् १८११ । रातारण नामसंवत्सरे ।

6502.

10187B. *हयग्रीवसंहिता । Hayagrīvasaṃhitā*.

Substance, country-made paper. 7×3½ inches. Folia, 1-16. Lines, 10. Extent in ślokas, 220. Character, Nāgara. Appearance, old. Complete.

The reverse sides of all the folia are marked on the left-hand upper corners with the letters हं सं. The work describes the applications of different *mantras* of *Hayagrīva*. The portions contained in Fol. 1-7B are metrical. This section has three colophons (Fol. 4A, 5A, 7A) according to which it constitutes chapters 1, 2 and 11 of the *Hayagrīvasaṃhitā*. The remaining portion, which has no such colophons, is in prose and quotes from works like *Śāradā* (Fol. 9B), *Mantradevatāprakāśa* (10A) and *Hayagrīvo-paṇiṣad* (10B).

Date of copying :—

Fol. 5B, संवत् १८६० माघमासे कृष्णपक्षे एकादशि वार रवि ।

Fol. 16A (in a later hand), सम्वत् १७२३ वार शनीचर तीथ्य
१७२४५४ ।

6503.

3776. हनुमद्गर्गम् । *Hanumaddurga.*

Substance, country-made paper. $9\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 5. Lines, 7. Extent in ślokas, 75. Character, Nāgara. Date, Samvat 1880. Appearance, fair. Complete.

Colophon :—

इति अथर्वणवेदमन्त्रे देवीप्रोक्तां श्रीमद्भुमद्गर्गा समाप्तोऽयम् ।

Post-colophon Statement :—

सम्वत् १८८० दुतीय चैत्र वदि ई मङ्गलवासरे तेलौसामध्ये
लिखा इदं पुस्तकम् । श्रीरामाय नमः । श्रीकृष्णाय ।

A MS of the work is described in HPR. II. 264. *Cat. Cat.* I. 754 refers to it as a *stotra*. It contains the *mālāmantra* of Hanumān and describes the procedure of its muttering. The *mantra* begins (Fol. 2A.) :—

ॐ नमो भगवते दावानलकालाग्निहनुमन्ताय तेजोवितानधवली-
कृत-वचदेह-वचकाय-वचतुण्ड-वचनख-वचबाहु-वचरोम-वचनेत्र-
वचदन्त-वचकरकमलमात्मकराय भीमकरपिङ्गलाक्ष-उग्रप्रलय-
काल-रौद्रवीरभद्रावतार-शरभ-शास्त्र-भैरव-दोर्दण्डलङ्कापुरीदहन-
उदधिलङ्घन-कृतान्तप्रतां विश्वास ईश्वरपुत्रवायुसुत-अञ्जनीगर्भ-
सम्भूत-उदयभास्करविम्ब-नरदेवदानव-ऋषिसुनिवन्द्य वतीसा युद्ध-
पाशुपतास्त्र-ब्रह्मास्त्र-वैष्णवास्त्र-नारायणास्त्र-कालशक्ति-कालदण्डकाल-
पाश-अघोरास्त्र-निवारणाय ।

6504.

9283. *Hanumaddurga.*

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 8. Lines, 6. Extent in ślokas, 50. Character, Nāgara. Date, 1740 Ś.E. Appearance, fair. Complete.

The *mantra* as contained in this MS is smaller than the one in the previous MS.

Colophon :—

इत्यथर्वणवेदे हनुमन्तदुर्गं समाप्तः ।

Post-colophon Statement :—

श्राक्ते १७४० वज्रधान्यनामाब्दे सहस्रमासे कृष्णतिथ्यां भानु-
वासरे द्वितीयप्रहरे तद्दिने मल्लारित्मजजोतिषोपनाम्ना हरिणेदं
लिखितं भवानीनन्देषु दीयताम् ।

IV. GAṆEŚA.

Anantadeva.

6505.

2234. महागणपतिक्रमः । *Mahāgaṇapati-krama.*

Substance, country-made paper. 6×4 inches. Folia, 74. Lines, 8, 9. Extent in ślokas, 800. Character, Nāgara. Appearance, old and discoloured. Incomplete.

The present MS is described in L. X. 4144. The work appears to be referred to as *Gaṇeśotsava* in the colophons. It describes the details of the worship of Mahāgaṇapati beginning with the morning rites of the worshipper.

Beginning :—

गुरुं गणपतिं दुर्गां वटुकं शिवमच्युतं ।

ब्रह्माणं गिरिजां लक्ष्मीं वाणीं वन्दे विभूतये ॥

चित्प्रकाशं गुरुं वन्दे पूर्णानन्दैकविग्रहं ।

क्रियतेऽनन्तदेवेन महागणपतेः क्रमः ॥

तत्रादौ मान्त्रिको रजनीतूर्ययामे विबुध्य आवश्यकमाचमना-
दिकं विधाय स्वासने पद्मासने चोपविश्य स्वशिरसि सहस्रदल-
कमलकर्णिकायां श्रीगुरुचरणारविन्दं ध्यात्वा तद् यथा ।

प्रशास्महे नमोवाकं चित्प्रकाशानन्दमूर्तये ।

शिवाय करुणाद्राय गुरुरूपमुपेयुषे ॥

स्वप्रकाशविमर्षाख्यं बीजाङ्कुरसमुद्भवं ।

शृङ्गारपौठनिलयं वन्दे गणपतिं प्रभुम् ॥

... ..

Colophons of the different chapters :—

19B, इति दार्ढेवसम्मदायिना माटपुरस्थितेन अनन्तदेवेन विरचिते गणेशमहोत्सवं प्रातरादितर्षणान्तविवरणं नाम प्रथमकल्पः । 43B, ०गणेशमहोत्सवे न्यासादिजपान्तविवरणं नाम द्वितीयः कल्पः ।

The third chapter, which is incomplete, deals with the worship proper.

Anonymous.

6506.

1952. मन्त्रगणेशचन्द्रिका । *Mantraganeśacandrikā*.

Substance, country-made paper. $8\frac{1}{2} \times 4\frac{3}{4}$ inches. Folia, 9. Lines, 9, 10. Extent in ślokas, 100. Character, Nāgara. Appearance, fresh. Complete.

The MS contains the third chapter of the work. It describes the procedure of the worship of different types of Gaṇeśa : Mahāgaṇapati (Fol. 1–5A), Lakṣmīvināyaka (5A-B) , Vakratuṇḍa (6B), Vidyāgaṇapati (5B-6B), Śaktigaṇeśa (8B-9B), Herambagaṇapati (9B-10A), and Haridrāgaṇeśa (10A-B). The topics generally agree with those of chapter I of the *Mantracandrikā* of Janārdana.

Last Colophon :—

इति मन्त्रगणेशचन्द्रिकायां गणेशमन्त्रविधानाख्यस्तृतीयोऽध्यायः ।

6507.

5867. एकाक्षरगणपतिकल्पः । *Ekākṣaragaṇapatikalpa*.

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 16. Lines, 9. Extent in ślokas, 300. Character, Nāgara. Appearance, discoloured. Complete.

It describes different types of *tarpaṇa* and *homa* with the *mantra* of Gaṇeśa for the attainment of various objects,

generally of a worldly nature, such as the bringing into subjection other people, and the like.

Beginning :—

ॐ गणेशाय नमः ।

अथैकाक्षरगणपतिर्पणविधिः चतुर्विधपुरुषार्थसिद्ध्यर्थं प्रकाशयते ।
चतुर्विधं तर्पणं विधाय अम्बुपयोरसष्टतेन । नानाप्रयोगपूर्वकं
कृत्वा । षट्कोणमध्ये त्रिकोणं लिखित्वा षट्कोणाद्वह्निर्हतान्तं ।
तद्वह्निरष्टदलं पद्मं । त्रिकोणमध्ये बीजपूर्वकं अमृतार्णवाय नमः ।
त्रिकोणाद्वह्निः इक्षुरसक्षीरघृतसमुद्राय नमः ।

Last Colophon :—

इत्यैकाक्षरगणपतिकल्पः समाप्तः ।

6508.

5783. गणेशपञ्चाङ्गम् । *Gaṇeśapañcāṅga.*

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Folia, 17. Lines, 9-14.
Extent in ślokaś, 400. Character, Nāgara. Date, Samvat 1885 and Śaka
1750. Appearance, good. Complete.

Colophons of the different sections :—

4A, इति श्रीरुद्रयामले तन्त्रे गणपतिमन्त्रोद्धारविधिर्नाम पटलः समाप्तः ;
9B, ०महागणपतिपूजापद्धतिः समाप्ता(ः) ; 10B, ०महागणपतिकवचं सम्पूर्णम् ;
16A, ०महागणपतिसहस्रनामस्तवः सम्पूर्णः[ः] ; 17A, ०महागणपतिस्तोत्रं
सम्पूर्णम् ।

Post-colophon Statement :—

मासानां उत्तमे मासे सिंहमासे कृष्णपक्षे अमावास्यायां
भौमवासरे पूर्वार्धे साध्यनाम योगे इदं पुस्तकं लिखितम् ।
श्रीसंवत् १८८५ शके १७५० ।

6509.

10228. उच्छिष्टगणेशपञ्चाङ्गम् । *Ucchiṣṭagaṇeśapañcāṅga.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 13, of which the first and the last are later restorations. Lines, 9. Extent in ślokas, 290. Character, Nāgara. Date, Samvat 1964. Appearance, discoloured. Complete.

Colophons of the different chapters :—

2B, इति श्रीरुद्रयामले तन्त्रे उच्छिष्टगणेशपटलं सम्पूर्णम्; 3B, इति उच्छिष्टगणेशपूजनं सम्पूर्णम्; 6A, इति श्रीरुद्रयामले तन्त्रे उमामहेश्वरसंवादे गणेशकवचं समाप्तम्; 11B, इति श्रीरुद्रयामले तन्त्रे उच्छिष्टगणेशसहस्रनामस्तोत्रं समाप्तम्; 13B, इति श्रीरुद्रयामले तन्त्रे हरगौरौसम्वादे उच्छिष्टगणेशस्तोत्रं सम्पूर्णम् ।

Post-colophon Statement :—

संवत् १९६४ आश्विन शुक्ल १० बुधे दिने प्रातःकाले मालवीय श्रीरघुनाथरामशर्म्माणेन संपूर्णीकृतम् । काश्यां गोघट्टतटे ।

V. KĀRTAVĪRYA.

Premanidhi.

6510.

9600. प्रयोगरत्नाकरः । *Prayogaratnākara*.

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Folia, 21. Lines, 12. Extent in ślokas, 630. Character, Nāgara. Appearance, tolerable. Incomplete.

The work deals in three parts with the details of the rites in connection with the worship of Kārtavīrya.

The present MS contains the first three chapters of the second part of the work while MSS containing the first nine chapters of the first part and the last three chapters of the third part are found respectively in the India Office (IO. IV. 2595) and the old collection of the Society (No. I. E. 54).

Several other chapters (containing the verses found *mutatis mutandis* at the end of each chapter of the work), not identified heretofore, are found scattered in different places. Thus the old collection of the Society contains MSS of the last chapter of Book II as also the first and second chapters of Book III (I. E. 52 and III. D. 65). MSS of the first chapter of the last book have been described in ASB. III. 2412 and Nep. II, p. 141.

A long list of contents is found at the end of MS No. I. E. 54 in a very corrupted form. It is quoted below with minor corrections here and there :

प्रयोगरत्नैलोस्यद्धतेस्तु त्रयः प्रवाहा वितता भवन्ति ।

नित्योऽथ नैमित्तिक उत्तरस्तु काम्यो हि + नि वदामि तेषाम् ॥

नित्ये प्रातःकृत्यरत्नं तु पूर्वं पश्चादुक्तं मञ्जस्नानरत्नम् ।
 सन्धारत्नं तर्पणावेदिरत्नं द्वास्ताभ्यर्चनमेतत् परं तु ।
 भूतशुद्धादिरत्नान्ते मातृकारत्नमौचितम् ।
 मन्तराजान्यासरत्नं योगपीठाख्यरत्नकम् ।
 तदेवान्तर्थागरत्नं ततोऽर्घ्यादिके रत्नकम् ॥
 निरूपितरत्नं पीठपूजारत्नमतः आह्वयनादिकरत्नकम् ।
 ध्यानरत्नमतः पश्चात् उपचारौघरत्नकं ।
 आद्रतर्पणरत्नान्ते वलिरत्नं निरूपितम् ॥
 रत्नं नित्यं जपावेदिः ह्यौमरत्नं ततः परम् ।
 अतः पूजाशेषरत्नं दीपरत्नमनन्तरम् ॥
 विसर्गरत्नं तत्पश्चादित्यं रत्नानि नित्यके ।
 एकविंशतिसंख्यानि सम्भूय कथितानि हि ॥
 नैमित्तिके प्रथमतो रत्नं जन्मोत्सवादिकम् ।
 पुरस्चरणरत्नं तत्पश्चादुक्तं तु वर्मणः ॥
 पुरस्चर्यारत्नमथो मन्तराजस्य कीर्तितम् ।
 दीक्षारत्नं तत इति मध्ये रत्नचतुष्टयम् ॥
 तृतीये तु प्रवाहे स्यात् काम्यदीपाख्यरत्नकम् ।
 प्रथमं तद्वितीयं स्यादष्टतदानाख्यस्वकम् ॥
 ततो लवणदानाख्यरत्नं सम्यगुदीरितम् ।
 वर्मणो धीतिरत्नं स्यात् तुरीयपतिगुप्तकम् ॥
 षट्कर्मरत्नं तु परं षष्ठं सामान्यरत्नकम् ।
 ततो नष्टप्राप्तिरत्नं परचक्रार्त्तिवारकम् ॥
 तत्पश्चाद्वादिजेदरत्नं नवमकं ततः ।
 गणो नाशकरत्नान्ते भूतनाशकरत्नकम् ॥
 बन्धनिर्मोक्षरत्नं स्याद् रत्नं मृत्वप्रपहारकम् ।
 चतुर्दशतमं रत्नं देवप्रत्यक्षताकरम् ॥
 लक्ष्मीलाभरत्नं विवाहाधिकारकम् ।
 रत्नं शत्रूच्चाटनाख्यं यात्रारत्नमतः परम् ॥

मृत्युसंघारिरत्नान्ते दुर्ग्रहार्तिघ्नरत्नकम् ।
 मङ्गाराजवशीकाररत्नमत्यद्भुतं ततः ।
 भीतिघ्नरत्नं स्यात् कल्याणावाप्तिरत्नकम् ॥
 कुष्ठस्फोटादिविध्वंसरत्नं स्यात्तदनन्तरम् ।
 सामान्यकामरत्नं स्याच्चतुर्विंशतिसंख्यकम् ॥
 रुद्रदौपाख्यरत्नान्ते वर्मोपासनरत्नकम् ।
 संच्छेपदीपरत्नान्ते ग्रन्थानुक्रमणे स्मृता ॥
 प्रयोगरत्नाकर एव साम्प्रतं समापितः श्रीहरिहैहयेष्टितुः ।
 उपासनारत्नभृतां कृतार्थकीकृतौ नराणां विहितचतितक ।
 दुरुक्तं वापि सूक्तं वा मम बालस्य दुर्मतेः ।
 सन्तोषयतु नित्यं श्रीकार्तवीर्यार्चने रतान् ॥
 यस्योद्योतमती सती गुणवती माता पितोमाप[ति]-
 नाम प्रेमनिधौति पश्यकुलभूः कूर्माचलो जन्मभूः ।
 सूप्रास्यं कृतवीर्यजाच्युतपदं वाराणसी वासभू-
 स्तमादभ्युदयिता हि हैहयपतेः सूप्रासनापद्धतिः ॥

Beginning (of the present MS) :—

श्रीगणेशाय नमः । श्रीसीतारामचन्द्राभ्यां नमः । हनुमते
 नमः । ॐ कार्तवीर्यार्जुनाय नमः ।
 राजराजेशपादाब्जनिस्ताखिलतापकः ।
 अथ नैमित्तिकं कर्म यथामति तनोम्यहम् ॥
 नित्यनैमित्तिकमपि कर्म स्वाकरणे प्रत्यवायजनकतया आवश्यक-
 मिति तदपि निरूप्यते ।

End (of the present MS) :—

अत्र सर्वत्र एकेन यदि न सिद्धिस्तदा त्रिवारमावृत्तिरिति
 पूर्वोक्त । ग्रहणनिमित्तकश्राद्धदानादिकं पुत्रभ्रातृप्रभृति-
 द्वारा निर्वाह्यं न स्वयमिति संच्छेपः ।

श्रीमद्दीव्यतर्कार्चवीर्यप्रसादात् प्रादुर्भूते प्रेमनिध्याख्यविप्रात् ।
 ग्रन्थे भक्तान् राजसन्तोषकेस्मिन्नित्यं मन्त्रोपासना + + पि रत्नम् ॥
 श्रीश्रीसौतारामचन्द्राभ्यां नमः । हनुमते नमः ॥

6511.

979. दीपप्रकाशः । *Dīpaprakāśa*.

Substance, country-made paper. 9×4 inches. Folia, 42. Lines, 10. Extent in ślokas, 1,100. Character, Nāgara. Date, Samvat 1785. Appearance, old. Complete.

The present MS is described in L. VI. 2055. The work deals with the rite of dedicating lamps to Kārtavīrya. This topic also covers the first chapter of the last book of the work described under the previous number where other MSS containing the chapter are also referred to. For similar rites in connection with Vaṭukabhairava cf. Nos. 6042 and 6482 above.

The date of composition of the work is given:—

इत्थं दीपप्रकाशः कुमतिनिरसनो नात्यक्ताथ [१६] ल्यशब्दो
 मानश्रीवृत्तपूर्तिर्नगजलधिरसद्भाप्रमाणे तु शाके ।
 मार्गे कृष्णे च पक्षे निशिभवतिथौ नन्दभूदीननाथ-
 प्रेम्ना केनापि वक्ष्यक्षरमयतनुतामादधानः प्रपूर्णाः ॥ ५११ ॥

Post-colophon Statement :—

संवत् १७८५ माघमासे शुक्लपक्षे । ग्रन्थसंख्या ११२० ।

6511A.

981. शब्दप्रकाशः । *Śabdaprakāśa*.

Substance, country-made paper. 9×4 inches. Folia, 120. Lines, 10. Extent in ślokas, 3,000. Character, Nāgara. Appearance, old. Complete.

The present MS is described in L. VI. 2056. This constitutes a commentary by the author himself on his *Dīpaprakāśa*.

Anonymous.

6512.

5720B. [अर्जुनपारिजातव्याख्या । *Arjunapārijātavyākhyā*.]

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 1-7. Lines, 12. Character, Nāgara. Appearance, good. Incomplete.

This contains a very small portion of a commentary on the *Arjunapārijāta* of Rāmacandra Kavi, which seems to deal with the details of the worship of Kārtavīrya. The same work appears to have been referred to in *Cat. Cat.* (I. 31) under two different titles, *Arjunārcanakalpalatā* and *Arjunārcāpārijāta*.

Beginning :—

तत्र विघ्नविघाताय मङ्गलम् । मत्तेति । मत्तश्चासौ मातङ्गश्च
तस्य वदनमिव वदनं यस्य तत् । मूर्ध्ना शिरसा प्रणम्य
नमस्कृत्याहं रामचन्द्रनामा कविः श्रीकार्तवीर्यस्य यजनक्रमं आदरेण
वदामि । किमर्थं मन्त्रविदुषां मन्त्रज्ञातॄणां मनोर्मन्त्रस्य
सिद्धेर्हेतोः ।

Colophons :—

6B, इति प्रथमः । 7A, द्वितीयं कुसुमम् ।

6513.

11197. [कार्तवीर्यपूजापद्धतिः । *Kārtavīryapūjāpaddhati*.]

Substance, country-made paper. $6\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 2-7, 4. Lines, 5. Character, Nāgara. Appearance, good. Incomplete.

The portion contained in the MS indicates the procedure of the worship with different *mantras* of Kārtavīrya : the *mantra* with 20 syllables (Fol. 1), *mālāmantra* (4A), *astropa-saṃharaṇamantra* (5A) and *mahāmantra* (5B).

6514.

3766. [कार्तवीर्यमन्त्रः । *Kārtavīryamantra.*]

Substance, country-made paper. $6\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 2. Lines, 13. Character, Nāgara. Appearance, discoloured. Complete.

It describes the procedure of the muttering of the *mantra* of Kārtavīrya containing 20 syllables.

V. MISCELLANEOUS.

Anonymous.

6515.

3100. परमहंसपद्धतिः । *Paramahamsapaddhati.*

Substance, country-made paper. $7\frac{1}{4} \times 4$ inches. Folia, 34. Lines, 8. Extent in ślokas, 480. Character, Nāgara. Appearance, discoloured. Complete.

This describes the procedure of the worship of Paramahamsa, the Supreme Soul, beginning from the morning rites of the worshipper.

Beginning :—

ॐ ज्ञानसागर नमस्तुभ्यं परात्मा परमेश्वर ।
ज्ञानानन्द कथं प्राप्य भवानिष्टङ्करं प्रभो ॥
ज्ञात्वा ज्ञान कथं ज्ञेयं वैराग्यज्ञानभक्तिदं ।
साध्यसाधनं वक्ष्यामि योगेश्वरस्य लक्षणम् ॥
सुमुक्षुर्मविशं युक्तं गुरुज्ञानरताय च ।
तीर्थयात्रादिपङ्क्तस्य गुरुरग्रे निवेदयेत् ॥

Colophon :—

इति श्रीरुद्रयामले शिवपार्वतीसंवादे श्रीपरमहंसपद्धतिः[ः]
सम्पूर्ण[ः] ।

6516.

5808. परमहंसपञ्चाङ्गम् । *Paramahamsapañcāṅga.*

Substance, country-made paper. $10\frac{1}{2} \times 6$ inches. Folia, 43. Lines, 12. Extent in ślokas, 1000. Character, Nāgara. Appearance, fair. Complete.

Beginning :—

श्रीभैरवः ।

ॐ त्वत्सेवयास्मि तुष्टोहं वरं वरय सुव्रते ।

यत्किञ्चित् [याचसे] देवि तत्ते सर्व्वं वदाम्यहम् ॥

श्रीदेव्युवाच ।

सन्तुष्टो देवदेवेश वरयोग्यास्मग्रहं यदि ।

तदा मे ब्रूहि पटलं परमहंसदेवतम् ॥

श्रीभैरव उवाच ।

तव भक्त्यास्मि सन्तुष्टो वक्ष्यामि तव भक्तितः ।

परमहंसदेवस्य पटलं भोगमोक्षदम् ॥

रहस्यं सर्व्वतन्त्राणां गोपनीयं प्रयत्नतः ।

सर्व्वकामिकमौशानि सर्व्वस्वं मम सुन्दरि ॥

परमः परमो हंसो देवदेवो महेश्वरः ।

भक्तानां मोक्षदो हंसो निष्कलश्च निरञ्जनः ॥

चतुर्विंशत्यक्षरोयं मन्त्रात्मा मन्त्रविग्रहः ।

सर्व्वमन्त्रात्मको हंसः सर्व्वदेवमयः परः ॥

सर्व्वयन्तेश्वरो हंसः सर्व्वमन्तेश्वरः प्रभुः ।

सर्व्वतन्त्रात्मको देवः सर्व्वकर्मनिवर्त्तकः ॥

तेनेदं सृज्यते विश्वं तेनेदं पाल्यते जगत् ।

तेन संक्रियते विश्वं निग्रहानुग्रहात्मकम् ॥

मन्त्रं देवस्य तस्याहं जपामि सततं प्रिये ।

यन्त्रं तस्याहमर्चामि धारये कवचं प्रिये ॥

तथा नाम्नां सहस्रञ्च स्तवञ्चैव पठाम्यहम् ।

पञ्चाङ्गमेतदस्याहं रक्षामि विधिवत् सदा ॥

Colophons of the different sections :—

3A, इति श्रीरुद्रयामले तन्त्रे परमहंसपटलः समाप्तः ; 28B, इति चैतन्यानन्देन विरचिता परमहंसपद्धतिः समाप्ता ; 41B, इति श्रीरुद्रयामले तन्त्रे

परमरहस्योपाख्याने प्रजापतिभैरवसंवादे परमहंसनामसहस्रं सम्पूर्णम्; 43B, इति रुद्रयामले तन्त्रे परमहंसपञ्चाङ्गे परमहंसस्तोत्रं सम्पूर्णं समाप्तम् ।

The *Kavaca* (28B-30B) has no colophon.

6517.

9641. [परमहंसविधिः । *Paramahamsavidhi.*]

Substance, country-made paper. $10\frac{1}{2} \times 5$ inches. Folia, 29. Lines, 8. Extent in ślokas, 200. Character, Nāgara. Appearance, good. Incomplete.

This contains a *gurustotra* (which agrees with the stotra occurring in the *gurupañcāṅga* described below) a description of the procedure of the muttering of *paramahamsamantra*, and the *paramahamsasahasranāma*, which agrees with the one occurring in the *paramahamspañcāṅga* described above.

Colophons of the different sections:—

6A, इति श्रीरुद्रयामले परमहंसरहस्यं गौरीकल्पे उमामहेश्वरसंवादे गुरुस्तोत्रं समाप्तं सम्पूर्णमस्तु; 10B, इति परमहंसन्यासध्यानं समाप्तम् । इति गौरीकल्पे ईश्वरेण उमां प्रति वक्तव्यं सम्पूर्णम् ।

The *sahasranāma* which is incomplete has no colophon.

6518.

9487. गुरुपञ्चाङ्गम् । *Gurupañcāṅga.*

Substance, country-made paper. 8×4 inches. Folia, 32. Lines, 7. Extent in ślokas, 315. Character, Nāgara. Appearance, good. Complete.

Colophons of the different sections:—

4A, इति श्रीरुद्रयामले तन्त्रे गुरुपटलः समाप्तः; 10A, ० हरगौरीसंवादे श्रीगुरोर्नित्यपूजापद्धतिः समाप्ता; 16A, इति श्रीविश्वसारोत्तरे श्रीगुरुकवचं

समाप्तम्; 25B, इति श्रीरुद्रयामले तन्त्रे महागमसारे श्रीगुरोर्मन्त्रगर्भसहस्र-
नामस्तोत्रं समाप्तम्; 32A, इति श्रीरुद्रयामले तन्त्रे परमरहस्ये उमाहरसंवादे
श्रीगुरोः स्तोत्रं स[मा]प्तम् ।

6519.

3186. **प्रणवकल्पः ।** *Pranavakalpa.*

Substance, Machine-made paper. 13×5 inches. Folia, 15. Lines, 10. Extent in ślokas, 270. Character, Bengali. Appearance, good. Complete.

All the topics except the last one are found to be extracts from the *Pranavakalpa*, stated to belong to the *Skandapurāṇa* (A.S.B., V 3867-70, L. VII, 2290). The work relates to the cult of *pranava* or the syllable *om*.

Colophons of the different sections :—

3A, इति श्रीप्रणवकल्पे प्रणवस्तवराजः समाप्तः; 4A, °प्रणवकवचं समाप्तम्; 4B, °प्रणवपञ्जरं समाप्तम्; 6A, °प्रणवहृदयं समाप्तम्; 7A, °प्रणवहृदयं समाप्तम्; 8A, °प्रणवानुसृतिः समाप्ता; 9A, °ॐकाराक्षर-
मालिकामन्त्रं समाप्तम्; 10B, °प्रणवमालामन्त्रं समाप्तम्; 12B, °देवीश्वर-
संवादे प्रणवगीता समाप्ता; 14A, °प्रणवाष्टोत्तरशतनाम संपूर्णमस्तु; 14B, °प्रणवषोडशनाम समाप्तम्; 15A, इति मानसिकस्नानं यतीनाम् ।

It will be noticed that the *Pranava-hṛdaya* occurs twice.

6520.

4633. **अजपाजपक्रमः ।** *Ajapājakrama.*

Substance, country-made paper. 13×3 inches. Folia, 2. Lines, 5. Extent in ślokas, 30. Character, Bengali. Appearance, discoloured. Complete.

The MS seems to contain an extract from a digest which quotes from the *Kulamūlāvatāra*. This extract

deals with the muttering of the *ajapāmantra*. The two MSS described below also treat of the same topic though in different words.

Beginning :—

अथाजपाजपक्रमः । कुलमूले । सन्ध्यावन्दनं कृत्वा जपाराधनं
कुर्यात् । यथा हंसः सोहमिति पञ्चकैः प्राणायामत्रयं कृत्वा
अजपागायत्रीमन्त्रस्य शिरसि हंसऋषये नमः ।

Colophon :—

इति श्रीशङ्कराचार्यकृतकुलमूलावतारे अजपाजपक्रमः ।

6521.

7118. [अजपापद्धतिः । *Ajapāpaddhati.*]

Substance, country-made paper. 11×5 inches. Folia, 2. Lines, 13. Extent in ślokas, 70. Character, Nāgara. Appearance, good. Complete.

6522.

7086. [*Ajapāpaddhati.*]

Substance, country-made paper. 8×4 inches. Folium, one. Lines, 21 in all. Character, Nāgara. Appearance, discoloured. Incomplete.

6523.

3271. [महावाक्यविधिः । *Mahāvākyaavidhi.*]

Substance, country-made paper. 9×5 inches. Folia, 2. Lines, 11. Extent in ślokas, 30. Character, Nāgara. Appearance, old and discoloured. Complete.

It describes the Tantric procedure of the muttering of Vedic texts concerning the relation between the supreme and the individual soul.

Beginning :—

अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥

अस्य महावाक्यमन्त्रस्य हंसऋषिः शिरसि । अव्यक्तगायत्री-
चन्दः मुखे । परमात्मा देवता हृदये । हं बीजं गुह्ये । सः
शक्तिः पादयोः । सोहं कीलकं सर्वाङ्गे । मम अविद्यानिवृत्तये
स्वरूपप्राप्तिमोक्षार्थे जपे विनियोगः ।

6524.

2170. गन्धर्व्वराजमन्त्रविधिः । *Gandharvarājamantravidhi.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folium, 1. Lines, 17 in all. Extent in ślokas, 17. Character, Nāgara. Appearance, good. Complete.

It describes the procedure of worshipping Viśvāvasu, the Gandharva, and muttering his mantra for the attainment of beautiful daughters.

Beginning :—

अथ गन्धर्व्वराजमन्त्रविधिः । आचम्य प्राणानायम्य देशकालौ
संकीर्त्य मम ईप्सितकन्याप्राप्त्यर्थं ईप्सितकन्याप्रदश्रीविश्वावसुगन्धर्व्व-
राजदेवताप्रीत्यर्थं श्रीविश्वावसुगन्धर्व्वराजमन्त्रजपमहं करिष्ये ।

End :—

गुह्यातिगुह्यगोप्ता त्वं गृहाणास्मत्कृतं जपम् ।

सिद्धिर्भवतु मे देव त्वत्प्रसादान्महाप्रभो ॥

C. WORKS DEALING WITH PARTICULAR RITES, MUDRĀS,
YANTRAS, ETC.

I. DĪKṢĀ.

Jagannātha.

6525.

10053. क्रमदीक्षा । *Kramadīkṣā*.

Substance, country-made paper. 11×6 inches. Folia, 1-40, + 6 without any number. Lines, 12. Extent in ślokas, 700. Character, Nāgara. Appearance, good. Complete.

It deals with the details of initiation with special reference to Kramadīkṣā. It quotes from and refers to many Tantra works, such as, Brhattantrarāja (Fol. 1), Śāradā (3A), Śomaśambhu (4A), Tantrasāra (4B, 6B, 12A), Viṣṇuyāmala (11A), Prapañcasāra (19A), Mahānirvāṇatantra (18A, 20B, 21A, 21B, 23A), Dīpikā (22A, 22B, 23B) etc. The work seems to come to an end in Fol. 37B, the remaining portion containing mantras of various deities. There is, however, no colophon in the MS.

Beginning :—

नत्वा श्रीकालिकानन्दं परमानन्दनिर्भरम् ।

तस्य शिष्यो जगन्नाथः क्रमदीक्षा वितन्वते ॥

तत्रादौ क्रमनिरूपणम् ।

वृहत्तन्त्रराजे ।

आदौ च कालिकामन्त्रं तदन्ते तारिणीमनुं ।

गृह्णीयात् सुन्दरीमन्त्रं क्रमदीक्षा प्रकीर्त्तिता ॥

पुनस्तत्रैव ।

आदौ च तारिणीमन्त्रं तदन्ते कालिकामनुं ।

गृह्णीयात् सुन्दरीमन्त्रं क्रमदीक्षा प्रकीर्त्तिता ॥

Sukadeva.

6526.

5750. क्रमपूर्णदीक्षापद्धतिः । *Kramapūrṇadīkṣāpaddhati.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 38. Lines, 8. Extent in ślokas, 570. Character, Nāgara. Date, Samvat, 1904. Appearance, discoloured. Complete.

It deals with Kramadīkṣā as well as Pūrṇābhiṣeka. Though called a *paddhati* it contains both *pramāṇa* and *prayoga*.

Beginning :—

प्रणम्याष्टभुजां देवीं विन्ध्यवासकृतादराम् ।
विक्रमादित्यभूपालरिपुकालधनुर्द्धराम् ॥
भजतामुग्रतारायाः पादपङ्कजयादिना ।
संक्षेपात् पूर्णदीक्षाया लिख्यते ग्रहणक्रमः ॥
अथ संक्षेपतस्तारायाः पूर्णाभिषेकविधिः ।
महाविद्योपासकानां पूर्णाभिषेकस्यावश्यकत्वमुक्तं भैरवयामले ॥

End :—

पारिजातानन्दनाम्नः क्रमपूर्णाभिषेचने ।
मनिबद्धा पद्धतिस्तस्य गुरुणा गुरुकर्मणे ॥ १ ॥
अनया कर्म कुर्वन्तु दीक्षामन्त्र[प्र]वेदिनः ।
स(त्)क्षपं शोधयन्वाशु वचसां वर्मभेदिनः ॥ २ ॥
शासतः पृथुवत् पृथ्वीं विक्रमादित्यभूपतेः ।
त्रिविक्रमवपुःकल्पः पुरुषार्थसमुन्नते[ः] ॥ ३ ॥
प्रचण्डचण्डमुण्डादित्रिदशादिनिरासिनी ।
धर्म[ः] धर्मपरित्राणं विदध्याद् विन्ध्यवासिनी ॥ ४ ॥

Colophon :—

इति श्रीविद्वदुपाध्यायपण्डितशुकदेवप्रकाशिता क्रमपूर्णदीक्षा-
पद्धतिः समाप्ता ।

Post-colophon Statement:—

मासानां मासोत्तमे मासे फागुनमासे शुक्लपक्षे नवम्यां रविवारे
सं १६०४ ।

Anonymous

6527.

1652. [दीक्षाविधिः । *Dikṣāvidhi.*]

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia 1-28 (of which fol. 1-16 are written in one hand, fol. 17-28 in another). Lines, 10 (up to fol. 16) and 12-13 (in fol. 17-28). Extent in ślokas, 600. Character, Nāgara. Appearance, good. Complete.

It deals with various types of initiation such as, Kriyādīkṣā (20B), Varṇa° (21A), Kalāvati°, Sparśa°, Dṛg°, Vedha° (21B), Śākta°, Sāmbhavi° (23A), Yāmala°, Pañca-pañcīkā°, Carāṇa° (23B), Medhā°, Kauśikī, Pūrṇābhīṣeka (24B).

6528.

6082. दीक्षाप्रयोगः । *Dikṣāprayoga.*

Substance, country-made paper. $6\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 1-4. Lines, 10. Extent in ślokas, 45. Character, Nāgara. Appearance, fair. Complete.

It gives a short description of the procedure of initiation of a śākta worshipper.

6529.

693. अभिषेकपद्धतिः । *Abhiṣekapaddhati.*

Substance, country-made yellow paper. $15 \times 2\frac{1}{2}$ inches. Folia, 2-6. Lines, 8. Extent in ślokas, 170. Character, Bengali. Appearance, old. Incomplete.

The present MS has been described in L. IV. 1536. It describes the procedure of Mālāsamskāra (2B), Kavaca-samskāra (2B), Śaktābhiṣeka (2B-5A) and Pūrṇābhiṣeka (5A-6B).

II. PURAŚCARAṆA.

Gopinātha Pāṭhaka.

6530.

10193. पुरश्चरणविधिः । *Puraścaraṇavidhi.*

Substance, country-made paper. $9\frac{1}{2} \times 5$ inches. Folia, 18. Lines, 9. Extent in ślokaś, 400. Character, Nāgara. Date, Saṃvat 1882. Appearance, old and discoloured. Complete.

The work deals with *Puraścaraṇa* as well as with incidental matters like *dīkṣā*, requirements of a guru and a śiṣya, purification of mantras, etc.

Beginning :—

शिवादींश्च गुरुन् नत्वा पुरश्चरणमुच्यते ।
विनानेन [न] सिद्धः स्यान्मन्त्रो वर्षशतैरपि ॥
इत्यवश्यतया संप्रति ततः संक्षेपतस्तद्विधिं वक्ष्ये ।

End :—

श्रीनाथगोपालमहं प्रणौमि
स्नानन्दरूपं परमासनस्थम् ।
यस्य प्रसादेन तमाश्रिता ये
स्नानन्दपूर्णाः प्रभवन्ति नित्यम् ॥
नानाग्रन्थान् समालोक्य श्रीमान् गोपीनाथकृती ।
पुरश्चर्याविधिं सम्यक् साधकार्थमचीकरत् ॥

Colophons of the different sections :—

4B, इति शैवमाधवपाठकामिहोत्रसुतशैवगोपीनाथपाठकामिहोत्रविरचिते
पुरश्चरणविधौ संक्षेपदीक्षाविधिः ; 12B, ०शिष्यपरीक्षादिः सर्वविधिः ; 18B,
इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीमद्गोपालाश्रमपूज्यपादकृपाकटाक्षासादित-
परमानन्दैकरसशैवमाधवपाठकामिहोत्रसुतशैवगोपीनाथपाठकामिहोत्रविरचितः
पुरश्चरणविधिः सप्तः ।

Post-colophon Statement :—

शुभमस्तु । श्रीशङ्कराभ्यां नमः । जेष्ठमासे शुक्लपक्षे त्रिंशो
पूर्णिमायां भौमवासरे श्री संवत् १८८२ ।

Devendrāśrama.

6531.

9062. पुरश्चरणचन्द्रिका । *Puraścaraṇacandrikā*.

Substance, country-made paper. $10 \times 3\frac{1}{2}$ inches. Folia, 70. Lines, 8-10. Extent in ślokas, 1,000. Character, Nāgara. Appearance, old and discoloured. Complete.

The work deals with *Puraścaraṇa* and matters connected with it. A MS of the work has been described in L. VII. 2399.

Beginning :—

प्रणम्य जानकीनाथं देवेन्द्राश्रमधीमता ।
क्रियते मन्त्रचन्द्राणां पुरश्चरणचन्द्रिका ॥
अशेषशास्त्राम्बुधिपारदृश्या विशेषतो मान्त्रिकचक्रवर्त्तौ ।
उपासनानां हितहेतुभूतां पुरस्त्रियां यो विप्रदौकरोति ॥
सन्त्येव मन्त्रशास्त्रे बहवो निबन्धास्तथापि सुविशेषैः ।
सर्वोपासनसिद्धेहेतुतया चन्द्रिका जयति ॥

End :—

तन्त्राणि, जैमिनि-कणाद-पतञ्जलीनां
श्रीव्यासगोतमसदाश्रिवपाणिनीनाम् ।
सांख्यस्य चामरगुरोः कवितां स्मृतिं यो
वेदं च वेद कृपया रघुनन्दनस्य ॥

तेनेयं ग्रथिता माला वाक्पुष्पैरर्थतन्तुना ।
 कण्ठे विभूषणं भूयाद् रघुनाथार्पिता सती ॥
 इति सकलमन्त्राणां पुरश्चरणचन्द्रिकाम् ।
 सर्वांगमानुसारेण श्रीदेवेन्द्राश्रमोऽकरोत् ॥

Colophons :—

43B, इति श्रीपरमहंसपरिव्राजकाचार्य-श्रीविबुधेन्द्राश्रमपूज्यपादशिष्य-
 देवेन्द्राश्रमकृतायां पूजाजपविधानं समाप्तम् ; 70B, °[होमतर्पणाभिषेकब्राह्मण-
 भोजनविधिः समाप्तः] ; पुरश्चरणचन्द्रिका समाप्ता ।

6532.

4112A. *Puraścaraṇacandrikā.*

Substance, palm-leaf. $14\frac{1}{2} \times 1$ inches. Folia, 1-42. Lines, 5, 6 on a page. Extent in ślokas, 1,000. Character, Uḍiyā. Appearance, fair but worm-eaten. Complete.

Candraśekhara.

6533.

4112B. *पुरश्चरणदीपिका । Puraścaraṇadīpikā.*

Substance, palm-leaf. $14\frac{1}{2} \times 1$ inches. Folia, 65. Lines, 5, 6. Extent in ślokas, 2,400. Character, Uḍiyā. Appearance, fair but worm-eaten. Complete in five chapters.

MSS of the work have been described in HPR. II. 127 and Mad. Tr. (R. No. 5165). The former MS gives 1512 Ś.E. as the date of composition of the work.

Post-colophon Statement :—

समाप्तोऽयं ग्रन्थः त्रिविक्रमशतपथिनः स्वाक्षरमिदम् ।

Harakumāra.

6534.

1732. पुरश्चरणबोधिनी । *Puraścaraṇabodhinī*.

Substance, country-made paper. $18\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 1 to 89+2 (containing a table of contents). Lines, 6. Extent in ślokas, 4,400. Character, Bengali. Appearance, fair. Complete in eight chapters.

This is a comprehensive work dealing with the details of *puraścaraṇa*. The author, a well-known member of the Tagore family of Calcutta, father of late Maharaja Sir Yatindramohan Tagore and grandfather of Sir Maharaja Pradyot Kumar Tagore, composed the work in 1735 Śaka or 1813 A.D. An edition of the work in Bengali characters was published in Calcutta (1903).

Anonymous.

6535.

6081. पुरश्चरणविधिः । *Puraścaraṇavidhi*.

Substance, country-made paper. $7 \times 4\frac{1}{2}$ inches. Folia, 4. Lines, 9. Extent in ślokas, 40. Character, Nāgara. Appearance, good. Complete.

This gives a brief description of the procedure of the rite.

III. HOMA.

Caturbhujācārya.

6536.

6381B. नित्यनैमित्तिकतान्त्रिकहोमः । *Nityanaimittika-tāntrikahoma.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 2-7. Lines' 14. Character, Nāgara. Appearance, fair. Incomplete.

It describes the procedure of Tantrika *homa*. Fol. 7B contains the whole of the *prāmāṇa* section and a very small portion of the *prayoga* section of the *Yantra-saṃskāra* described below (6590).

Colophon :—

इति श्रीद्रविडान्वयावतीर्णं श्रीशङ्कराचार्याभिषिक्तं हरिहरा-
चार्याभिषिक्तनागरान्वयावतीर्णं श्रीचतुर्मुखाचार्यविरचितो नित्य-
नैमित्तिकतान्त्रिकहोमः समाप्तः ।

Anonymous.

6537.

10684. होमविधिः । *Homavidhi.*

Substance, country-made paper. $16\frac{1}{2} \times 4$ inches. Folia, 2. Lines, 8. Extent in ślokas, 60. Character, Bengali. Appearance, old and discoloured. Complete.

This describes the procedure of Homa meant, as is stated at the end, specially for the Vaiṣṇavas.

Beginning :—

अथ अभिस्थापनम् । कृतनित्यक्रियः पञ्चगव्येन भूमिशुद्धिं विधाय
यथाविधि आसनशुद्धिं कुर्यात् । सामान्यार्घ्यं कुर्यात् । मूलमन्त्रेण
प्राणायामादिकं कुर्यात् । गुरुं स्नात्वा च पूजयेत् ।

End :—

वैष्णवाणामयं ह्योमो गोपालेषु विशेषतः ।
तद् भस्म धारयेन्नित्यं संयतात्मा समृद्धये ॥

Colophon :—

इति ह्योमविधिः समाप्तः ।

6538.

7824. **कुण्डकल्पद्रुमटीका ।** *Kuṇḍakalpadrumatīkā.*

Substance, country-made paper. $10\frac{1}{2} \times 5$ inches. Folia, 11. Lines,
11. Character, Nāgara. Appearance, discoloured. Incomplete.

This agrees with what is described as a commentary
on the *Kuṇḍakalpadruma* of Mādhava Śukla (ASB. II.
1106). It runs up to verse 56 of the work and quotes
frequently from Tantra works.

IV. MAGIC RITES.

Śrīkṛṣṇa Vidyāvāgīśa.

6539.

3881. षट्कर्मदीपिका । *Ṣaṭkarmadīpikā*.

Substance, country-made paper. $13 \times 3\frac{1}{2}$ inches. Folia, 36. Lines, 8-10. Extent in ślokas, 1,400. Character, Bengali. Appearance, fair. Complete in nine chapters.

The work deals with the six black rites of the Tantras. It was published in Bengali characters by R. Chatterji (second edition, Calcutta, 1338 B.S.).

Post-colophon Statement :—

श्रीभवानीप्रसादशर्मणः पुस्तकं खाद्वरञ्च ।

Śrīnātha.

6540.

244. कामरत्नम् । *Kāmaratna*.

Substance, country-made paper. $17 \times 3\frac{1}{2}$ inches. Folia, 18. Lines, 5. Character, Bengali. Appearance, old. Incomplete.

MSS of the work have been described in L. II. 991 and IO. IV. 2634. The present MS contains the first three chapters of the work which is complete in 15 or 16 chapters. The work deals with the six black rites of the Tantras as well as other magic rites.

An edition of the work has been published by the Lakshmivenkatesvar Press (Kalyan, 1842 Ś.E.). The edition attributes it to Nityanātha.

6541.

2529. *Kāmaratna*.

Substance, machine-made paper. 13×4 inches. Folia, 79. Lines, 6. Extent in ślokas, 1,200. Character, Bengali. Date, Śaka 1805. Appearance, fair. Complete in 15 chapters.

Post-colophon Statement:—

शकाब्दाः १८०५ । समाप्तोज्यं ग्रन्थः ॥

6542.

8106. *Kāmaratna*.

Substance, country-made paper. $13\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 82 with the first three leaves missing. Lines, 8. Extent in ślokas, 1,900. Character, Bengali. Incomplete at the beginning.

The present MS, which contains an inflated text, runs up to the end of the 15th chapter.

Post-colophon Statement:—

श्रीरामगोविन्ददेवशर्माः स्वाक्षरं पुस्तकञ्च । शुभमस्तु
शकाब्दाः १६३५ । अस्मिन्नब्दे दिल्लीदिमण्डलाधिकारी नाम्ना
श्रीयुत फरकसेरन्टपतिरभूत् । १६३५ ॥ १६३५ ॥

6543.

10153. *Kāmaratna*.

Substance, country-made paper. $11 \times 4\frac{1}{2}$ inches. Folia, 1-15+9-122 of which Nos. 12 and 57 are missing. Lines, 9. Character, Nāgara. Date, Samvat 1925. Appearance, some portions old and some portions new. Incomplete for a few folia.

The MS was complete in 16 chapters.

Fol. 1-15 and 59-122 are later restorations. The date of copying belongs to one of these restored portions.

6544.

10152B. *Kāmaratna*.

Substance, country-made paper. $9\frac{1}{2} \times 5$ inches. Folia, 16B-55. Lines, 11. Character, Nāgara. Date, Saṃvat 1872. Appearance, old and discoloured. Incomplete.

The present MS contains chapters 12-16 inclusive.

Post-colophon Statement:—

श्रीसंवत् १८७२ मासोत्तममासे भाद्रपदमासे शुक्लपक्षे अष्टम्यां
सौमवारे काशीमध्ये प्रह्लादघाट उपर लिखितं ठाकुरराम-
रामानुज दास ॥

6545.

10948. *Kāmaratna*.

Substance, country-made paper. 12×5 inches. Folia, 78. Lines, 10. Extent in ślokas, 1,200. Character, Nāgara. Appearance, fair. Complete in 15 chapters.

Nityanāthasiddha.

6546.

3081. रसरत्नाकरः। *Rasaratnākara*.

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 21. Lines 9. Extent in ślokas, 500. Character, Nāgara. Date, Saṃvat 1872. Appearance, fair. Complete in five chapters.

This, as also the following two MSS, contains what is called the *Siddhakhanda* (or portions thereof) of the *Rasaratnākara* attributed to Nityanatha or Nemanatha (Ulwar

2308), son of Pārvatī and Śaṅkhagupta (Ulwar 1665). The work is stated, in the beginnings of the *Rasakhanda* (Venkateswar Steam Press, Bombay) and *Rasendrakhanda* (Bik. 1430), to be complete in five khaṇḍas. But there is no reference to the *Siddhakhanda* in the list of khaṇḍas enumerated in the above two places. It is however mentioned instead of *Mantrakhanda* in *Cat. Cat.*, II, p. 116. The present MS, as well as the two following, agrees with the MS described in HPR. I. 308. The work deals with the black rites.

Beginning:—

ॐ यः शान्तः परमोऽद्वयः परशिवः कंकालकालान्तको
ध्यानातीतमनादिनित्यनिचयः संकल्पसंकोचकः ।

आभासान्तरभासकः समरसः सर्वात्मना बोधकः

सोयं सर्वमयो ददातु जगतां विद्यादिसिद्ध्यष्टकम् ॥

अथ सर्वजनवश्यम् ।

एकचित्तः स्थितो मन्त्री मन्त्रं जप्त्वायुतद्वयम् ।

ततः क्षोभयते लोकान् दर्शनादेव साधकः ॥

Colophons of the different chapters:—

6A, इति श्रीपार्वतीपुत्तनित्यनाथसिद्धविरचिते रसरत्नाकरे सिद्धखण्डे
रत्नसारोद्दारे सर्ववश्यादिपतिवश्यं नाम प्रथमोपदेशः ; 10B, ०सिद्धखण्डे
मन्त्रसारे आकर्षणादिस्त्वम्भनं नाम द्वितीयोपदेशः ; 16A, ०मोहनादिगृहलेश-
निवारणं नाम तृतीयोपदेशः ; 19A, ०कौतूहलं नाम चतुर्थोपदेशः ; 21A,
०यक्षिणीसाधनं नाम पञ्चमोपदेशः ।

Post-colophon Statement:—

कराश्रवस्त्रिन्दुमितेऽब्दे मेषमास्यसिते पक्षेऽष्टमीतिथाविन्दुवासरे
लिखितमिदं गुलजारेणेत्यलम् ।

6547.

9930. *Rasaratnākara*.

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 11. Lines, 8. Extent in ślokas, 225. Character, Nāgara. Appearance, fair. Incomplete.

The present MS contains two chapters and a portion of the third.

6548.

10336. *Rasaratnākara*.

Substance, machine-made modern paper. 9×4 inches. Folia, 18. Lines, 9. Character, Nāgara. Appearance, discoloured. Incomplete.

This MS contains three chapters and a portion of the fourth, running as far as the middle of Fol. 18A of the MS described under No. 6546. The introductory verse in this MS is different from the one found in the other MSS described above.

Beginning :—

कृतिना नित्यनाथेन विहितं तन्त्रसारयं ।

सिद्धखण्डं विनिर्दिष्टं सिद्धिदं सर्व्वकामदम् ॥

6549.

10339. *Rasaratnākara*.

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 34. Lines, 12, 13. Extent in ślokas, 600. Character, Nāgara. Appearance, old. Complete in 14 chapters.

This and the following MS contain what is called the *Mantrakhaṇḍa* of the work. It agrees with the MSS described above only in respect of the introductory verse

and some portions here and there. The topics however are generally identical or of the same nature.

Colophons of the different chapters :—

6B, इति श्रीपार्वतीपुत्रनित्यनाथसिद्धविरचिते रसरत्नाकरे मन्त्रखण्डे मन्त्र-
साधनं नाम प्रथमोपदेशः ; 11A, ०सर्वलोकवशीकरणं नाम द्वितीयोपदेशः ;
12B, ०राजवश्यव्याघ्रनिवारणं नाम तृतीयोपदेशः ; 16B, इति स्त्रीवश्यादि-
द्रावणान्तं नाम चतुर्थोपदेशः ; 18A, इति पतिवश्यं नाम पञ्चमोपदेशः ; 19B,
इति श्री० आकर्षणं नाम अष्टमोपदेशः ; 25A, इति श्रीसेनास्तम्भनं नाम
अष्टमोपदेशः ; 27A, इति श्री० शत्रोच्चाटनं नाम नवमोपदेशः ; 27B, इति
श्री० मारणं नाम दशमोपदेशः ; 28B, इति श्री० व्याधिकरणं नाम
एकादशोपदेशः ; 31A, इति श्री० ग्रहक्षोभनिवारणं नाम द्वादशोपदेशः ; 32A,
इति श्री० कौतुकइन्द्रजालं नाम त्रयोदशोपदेशः ; 34B, इति श्री० यक्षिणी-
साधनं नाम चतुर्दशोपदेशः ।

6550.

8413. *Rasaratnākara.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 12. Lines, 9.
Character, Nāgara. Appearance, fair. Incomplete.

This MS contains only the thirteenth chapter which agrees with the same chapter of the MS described above.

Rājārāma.

6551.

3463. वशकार्यमञ्जरौ । *Vaśakāryamañjarī.*

Substance, machine-made paper. $12\frac{1}{2} \times 4$ inches. Folia, 1-46 with
Fol. 26 missing. Lines, 8-11. Extent in ślokaś, 1,400. Character, Nāgara.
Appearance, soiled. Incomplete.

The work deals with the six black rites of the Tantras. The present MS contains the description of the procedure of five of these six rites with the help of the *mantras* of various deities.

Beginning :—

प्रणम्य सच्चिदानन्दं गुरुं तद्ब्रह्मरूपिणम् ।
 भद्रकालीं ततो नत्वा श्रीराजारामशर्मणा ॥
 क्रियते विदुषां प्रीत्यै वशकार्यस्य मञ्जरौ ॥
 क्रोधाज्ज्वलन्तीं ज्वलनं वमन्तीं हृष्टिं दहन्तीं दितिजं ग्रसन्तीम् ।
 भोमं नदन्तीं प्रणमामि नित्यां रोख्यमाणां क्षुधयोयकालीम् ॥
 नैमित्तिकानि काम्यानि निपतन्ति यथा तथा ।
 तथा तथैव कार्याणि न कालस्तु विधीयते ॥
 शान्तिवश्यस्तम्भनानि विदेषणोच्चाटने तथा ।
 मारणान्तानि शंसन्ति षट्कर्मणि मनोषिणः ॥

Colophons of the chapters :—

5A, इति श्रीराजारामतर्कवागीशभट्टाचार्यविरचितायां षट्कर्ममञ्जर्यां सामान्यविधिः प्रथमः पटलः । 27A, वशकर्ममञ्जर्यां शान्तिविधिर्द्वितीयः पटलः ।

There are no further chapter-colophons of this type though there are sections on some more black rites such as वशीकरण (27A-35B), स्तम्भन (35B-42B), विदेषण (42B-44B) and उच्चाटन (44B-46).

Rāma Vājapeyī.

6552.

8293. निधिदर्शनम् । *Nidhidarśana.*

Substance, country-made paper. 9×4 inches. Folia, 9. Lines, 9. Extent in ślokas, 125. Character, Nāgara. Date, Samvat 1961. (Copied from a MS dated Samvat 1695, Śaka 1560.) Appearance, fair. Complete.

This describes magical rites for the acquisition of hidden treasures and other desired objects.

Beginning :—

गुर्विणी या मृता नारी तत्केशं रूपवित्तकं ।
 कृत्वा धारयते पञ्चाङ्गस्मनोद्भूलेत्तनुं ॥ १ ॥
 नरमुण्डधरो नमः शिखिपुच्छैः सुभूषितः ।
 इत्थेवं रूपधृग् वीरो पूजां कुर्यात् निधिस्थलं ॥ २ ॥
 वह्निकौशांतकी वच्ची श्वेतार्का गिरिकर्णिका ।
 वचा पाठा च निर्गुंडी करुण्या च मूलकं ॥ ३ ॥
 निम्बकेरुण्डबीजानि गोमूत्रैः पेययेत् समं ।
 अनेन पादलेपेन विघ्ना यान्ति दिशो दिशः ॥ ४ ॥
 एवं नानाप्रयोगेण अतिपातालगतं धनं ।
 गृह्णाति नात्र सन्देहः स्वयं प्रोक्तं पिनाकिनः ॥ ५ ॥
 कुष्माण्डैरुण्डधुस्तूरबीजं फनरुकस्य च ।
 जातिदाडिम्बमूलानि गोमूत्रैः पेययेत् समं ॥ ६ ॥
 अनेन पादलेपेन सर्पयक्षपिशाचकाः ।
 पलायन्ते न सन्देहो निधानं ग्राहयेद्भुवं ॥ ७ ॥
 अथ दृष्टं निधिं मन्त्री कौलकैः कौलयेत्तु तं ।
 क्षत्तपालाशूलोद्वाध्रकदम्बवटनिम्बजैः ॥ ८ ॥
 शम्भुदुम्बरकाश्चत्यकौलपत्रसमायुतैः ।
 ॐ पुनन्तु मां देवजनाः पुनन्तु मनसा धिया ।
 पुनन्तु विश्वा भूतानि जातवेदः पुनीहि मां ॥
 इति कौलकमन्त्रः ।

ॐ सर्वभूताधिपतये नमः । अनेन मन्त्रेण मद्यमांसाभ्यां बलिं
 दद्यात् । भूतबलिः । ॐ क्लीं भू फट् अनेन मन्त्रेण निधानस्यासन-
 पुष्पादीन् दद्यात् ।

End :—

चत्वारो मूलिकाः[ः] चैव पिष्टा पादे प्रलेपयेत् ।
सर्पयक्षगणाः क्रूरा ये चान्ये विघ्नकारकाः ॥
पलायन्ते निधिं त्यक्त्वा यथा युद्धेषु कातराः ॥

Colophon :—

इति श्रीनैमिषस्थमालववाजपेयी-श्रीरामविरचितं निधिदर्शनं
समाप्तम् ।

Post-colophon Statement :—

संवत् १९६५ शके १५६० कार्तिकसुदि ५ बुधे लिखितं शुभं ।
हाल संवत् १९६१ मार्गशीर्ष शुक्ल ६ भृगौ दिने लिखितं रघुनाथ-
राममालवीयेन काश्यां त्रिलोचनेश्वरसन्निधौ । श्रीमत्पितृव्य-
गुरुवरबालमुकुन्दचरणेभ्यो नमः ।

Paramaśivendra Sarasvatī.

6553.

10169. भूतिरुद्राक्षमाहात्म्यम् । *Bhūtirudrākṣamāhātmya.*

Substance, country-made paper. 11 × 4½ inches. Folia, 49. Lines, 9.
Extent in ślokas, 1,000. Character, Nāgara. Appearance, fair. Incomplete.

The present MS contains the section on भूतिमाहात्म्य
and a few lines of रुद्राक्षमाहात्म्य ।

The section deals with the importance and uses of
vibhūti (sanctified ashes) which is stated to be a favourite
object of Śiva.

Beginning :—

नत्वा गणेश्वरं स्कन्दं साम्बं सद्गुरुमेव च ।
भूतिरुद्राक्षमाहात्म्यनिष्पत्त्यादि प्रकाशयते ॥
प्रथमं संग्रहेणैव द्वयोरर्थ उदीर्यते ।

तत्र भस्मधारणस्य ।

प्रथमं वर्णधर्मत्वं तदन्वाश्रमधर्मता ।
 नित्यत्वं च सदा धार्यं तथैवालङ्घनीयता ॥
 अत्याज्यत्वं त्याज्यदोषो भोगमोक्षफलार्थता ।
 मोक्षार्थता धीहेतुत्वं वरिष्ठं पापनाशकम् ॥
 तापत्रयनिवृत्तिश्च त्रिसप्तककुलोद्भूतिः ।
 सर्वकर्मार्ङ्गता शम्भुविष्णवादेस्तृप्तिकारणम् ॥
 अष्टैश्वर्यप्रदं विष्णुविधौ शर्षादिधार्यता ।
 भस्मोत्पादनमानानि व्यवस्था भस्मनस्तथा ॥
 बृहज्जावालपाद्भोक्त-विरजाहोमसुक्रमः ।
 वायवीयोक्तविरजातत्त्वहोमक्रमस्तथा ॥
 कौर्मोक्तरीत्या पाशुपतं संग्रहेण प्रदर्शितम् ।
 विभूतिधारणविधिस्तत्प्रमाणमनन्तरम् ॥
 तथा रुद्राक्षमाहात्म्यं नित्यत्वेनैव वर्णितम् ।
 स्कान्दे पुराणेऽन्यत्रापि वायवीये तथैव च ॥
 पाराशरे च वाग्निष्ठे लैङ्गे गारुड एव च ।
 तथा बृहन्नारदीये स्कान्दे काम्यत्वमौरितम् ॥
 ब्रह्मवैवर्त्तेऽपि तथागस्त्यलाञ्छितवाग्वरे ।
 ब्रह्माण्डाख्ये पुराणे च महाफलमुदीरितम् ॥
 पाद्मे स्कान्दे च वाग्निष्ठे लैङ्गे ब्रह्माण्डसंज्ञके ।
 रुद्राक्षधारणं सर्वपापनाशकमौरितम् ॥
 पाराशरे च वाग्निष्ठे लैङ्गे रुद्राक्षधारणम् ।
 शिवविष्णुसुरज्येष्ठऋष्यादिष्टतमौरितम् ॥

End of the bhūtimāhātmya section :—

विप्राणां सलिलेन धार्यमुचितं भस्म त्रिकालेष्वपि
 स्त्रीभिर्द्वोर्जलवर्जितं प्रतिवनस्थानाङ्गनानामिदम् ।
 दीक्षाह्वीनन्द्यां च वारिसहितं मध्याह्नतः प्राक् स्मृतं
 सर्वेषां सममेतदाङ्गरपरे सन्तो नवद्ये विधिम् ॥

Colophon :—

इति श्रीमत्परमहंसपरिव्राजकाचार्याभिनवनारायणेन्द्रसरस्वती-
पूज्यपादशिष्यश्रीमत्परमशिष्येन्द्रसरस्वतीविरचितं भूतिमाहात्म्यं
सम्पूर्णम् ।

Post-colophon Statement :—

पुस्तक त्रिविक्रमेन्द्रस्वामी ।

Anonymous.

6554.

2773. [षट्कर्मविधिः । *Ṣaṭkarmavidhi.*]

Substance, country-made paper. 15×5 inches. Folia, 7. Lines, 12.
Extent in ślokas, 250. Character, Bengali. Date, Śaka 1723. Appearance,
old. Complete.

The work deals with the black rites and incantations.
A considerable portion of the work is in Bengali.

Beginning :—

यस्येश्वरस्य विमलं चरणारविन्दं

* * *

* * *

तं शङ्करं सकलदुःखहरं नमामि ॥

वक्ष्ये च कामरत्नतः ।

वश्यादिकर्मणि मन्त्रं सावनान्तं समुद्धरम् ।

Post-colophon Statement :—

श्रीफकिरचाँद अधिकारी सां भिद्वाराव ॥

श्रीमद्युञ्जय शर्मा स्वकीय पुस्तकमिति ।

शकाब्दाः १७२३ तेरिख २४ भाद्र ।

6555.

11362. हरमेखला । *Haramekhalā*.

Substance, country-made paper. $15 \times 4\frac{1}{2}$ inches. Folia, 177 of which 4, 8, 28, 31, 32, 56, 81-83, 87, 133-35, 167, 169 are missing. Lines, 9. Extent in ślokas, 4,700. Character, Newari. Appearance, old. Date, 782 N.S. Incomplete.

The present MS contains chapters I-VII. It is accompanied by a commentary in Nepali. It may be the same as *Harimekhalā* (Nep. I, p. 36). The work deals with magic rites. The *Uddṛṣatantra* is called *Haramekhalā* in one MS (L. II. 989). A *Haramekhalaka-grantha* is mentioned as one of the source books on which the *Kakṣa-putatantra* is based.

Beginning :—

नि[र]वधिजगद्भावाभावोदयव्ययविश्रमकुमति + -
 पमक्रमक्रीताशौण्डोऽप्यखण्डसमस्थितिः ।
 सततमपृथग्भोग्यं भावावरोधरसात्मकं
 कमपि दिशतादानन्दं वा नवेन्दुविभूषणः ॥
 व्यक्तार्थतो विदधतो हरमेखलाया
 बुद्धः स्वभावचरति हरमेखलायाः ।
 सन्तो यथा हरचिरादभियोगतात्ताः
 स्युः संशयादिविरहादभियोगतात्ताः ॥
 विद्यानिधेर्जगति सर्वगुरोर्द्विजेन्द्र-
 चूडामणोः स्वयग्रहतोऽपि गम्यः ।
 तर्हस्तु सुन्दरधिया स्मृतय चिकीर्षाः
 श्रय्यानिविष्टमथ कोत्र मनोऽभिमानः ॥

Last Colophon :—

हरमेखलायां सप्तमः परिच्छेदः समाप्तः । इति हरमेखलायां
 योगमालायां नेपालभाषाटीका परिसमाप्ता ॥

Post-colophon Statement :—

सम्वत् ७८२ ज्येष्ठमास्य कृष्णपक्ष चतुर्दश्यायां तिथौ रोहिणी-
नक्षत्रे मूलयोगे वृहस्पतिवासरे तद्दिने लिखितं सम्पूर्णं शुभ ।

6556.

9935. वशीकरणप्रयोगः । *Vaśikaraṇaprayoga.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folium, 1. Lines, 17 in all. Character, Nāgara. Appearance, fair. Complete.

It describes different rites for bringing people under subjugation.

6557.

8484. सुग्रीव[व]शंकरणी विद्या । *Sugrīva(va)śaṃkaraṇī vidyā.*

Substance, country-made paper. $10 \times 5\frac{1}{2}$ inches. Folia, 35. Lines, 10. Extent in ślokas, 700. Character, Nāgara. Date, Samvat 1890. Appearance, fair. Complete.

It describes uses of the *mantras* of Sugrīva and other deities in connection with the black rites of the Tantras including the subduing of evil spirits.

Beginning :—

अथातः संप्रवक्ष्यामि गुह्याद्गुह्यतरं परं ।

सुग्रीवमण्डलं चैव मातृमण्डलमुत्तमम् ॥

डाकिनीनां विशेषेण निग्रहं तं वदाम्यहं ।

ये चान्ये भूतदोषाश्च पिशाचा यक्षराक्षसाः ॥

नश्यन्ति च ग्रहाः सर्वे सुग्रीवस्मरणादपि ।

मातृभिः पूतनादिभ्यः सुग्रीवं तत्र यो जपेत् ॥

मण्डलं संप्रवक्ष्यामि सिद्धं सुग्रीवभाषितं ॥
 मातृस्थाने अश्वस्थाने वा एकवृत्ते चतुष्पदे ।
 ततो भूमिं परीक्षेतुं मण्डलं तत्र लेखयेत् ॥

Colophon :—

इति श्रीसुग्रीव[व]शंकरणी विद्या समाप्ता ।

Post-colophon Statement :—

रन्ध्रर्तु[वसु]चन्द्रेऽब्दे मासे च मकरेऽसिते ।
 सप्तम्यां पुस्तकं दिव्यं लिखितम् ऋतुशर्मणा ॥

संवत् १८६० मिः मार्गशीर्षकृष्णके समाप्त लीखा पुस्तक ।
 लीखितं भवानीकाण्डस्य लीखा वावलिभद्रसीधराजपुतमहले
 पीथरी ।

6558.

9330. शाबरमन्त्रः । *Śābaramantra.*

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Folia, 8. Lines, 11.
 Character, Nāgara. Appearance, old. Incomplete.

It contains (up to Fol. 6A) a number of incantations in Hindi and corrupt Sanskrit. The portion after 6A agrees with the beginning of *Divyaśābaratantra* (No. 6091 above).

6559.

9924. [मन्त्रसंग्रहः । *Mantrasaṅgraha.*]

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 5. Lines, 9.
 Character, Nāgara. Appearance, fair. Complete.

It contains a collection of incantations and prescriptions of drugs for purposes like the preservation of the foetus, bringing people into subjugation, etc.

6560.

2151. रोगहरणचिन्तामणिमन्त्रः । *Rogaharaṇacintāmaṇi-*
mantra.

Substance, machine-made paper. 6×4 inches. Folia, 2. Lines, 11.
Character, Nāgara. Appearance, fair. Complete.

This contains a *mantra* stated to be taken from the *Vāmakeśvaratantra*, the muttering of which drives away diseases. The rules for the muttering are also given.

Colophon :—

इति वामकेश्वरतन्त्रे शिवशक्तिसंवादे रोगहरणो नाम चिन्ता-
मणिमन्त्रः समाप्तः ।

6561.

9919. [रोगहरणमन्त्रः । *Rogaharaṇamantra.*]

Substance, country-made paper. 10½×4½ inches. Folia, 2. Lines, 17.
Extent in ślokaś, 75. Character, Nāgara. Appearance, old. Complete.

It contains incantations for driving away diseases.

Beginning :—

ॐ स्वस्ति श्रीलङ्कातो महाराजाधिराजसमस्तकोणाधिपतिः
श्रीविभीषणः समादिशति अमुकग्रामे वास्तव्य अमुकशरीरस्थ
रे रे दुष्टवेलाज्वर एकाहिक-द्वाहिक-त्र्याहिक-चातुर्थिक-ज्वर
कामज्वर एतेषां मध्ये यः कोऽपि भवति तन्त्रति वन्दति त्वया
मम पत्रिकादर्शनेन प्रीष्टं समागन्तव्यं नोत्तचिरञ्चन्द्रहासखड्गेन
कर्त्तव्यमिहामि मा भणिष्यसि बलादिदिष्टमिति । आदीतवारै
ए चिठी लिखी रोगी नैव चाईयै गूगलहोमी गलै बान्धियै
सर्व्वताव जाइ ।

6562.

2321. मोटनविधिः । *Moṭanavidhi*.

Substance, machine-made paper. $6\frac{1}{2} \times 4$ inches. Folia, 2. Lines, 10. Character, Nāgara. Appearance, discoloured. Complete.

It contains an extract from chapter 23 of the *Maruṭ-tantra* which describes a magical rite called *Moṭana* for securing divine manifestation. This is followed by a folium describing the procedure of the worship of Kaumārī.

Beginning:—

अथ मोटनकं वक्ष्ये देवाविर्भावकारणम् ।
पाकक्रिया प्रकर्त्तव्या चतुर्भक्षसमन्विता ॥
भार्य्या साधकेन्द्रस्य पातिव्रत्यादियुक्त्या ।
अप्रसूताः स्त्रियः पञ्च आह्वय सकुमारिकाः ॥
अलङ्कृताः पवित्रास्ता एकपतय्योपवेशयेत् ।

Post-colophon Statement:—

इदं पुस्तकं भागवतोपनामकधरणीधरभट्टेन लिखितम् ।

6563.

10216. पूतनाविधानम् । *Pūtanāvidhāna*.

Substance, country-made paper. 9×4 inches. Folia, 12. Lines, 8-11. Extent in ślokas, 200. Character, Nāgara. Date, Samvat 1934. Appearance, old and discoloured. Complete.

It deals with the propitiation of Pūtanā, an evil spirit that causes various ailments among children.

A section dealing with the same topic is found in the *Śāntiratna* of Kamalākara (ASB. III. 2184—Fol. 118A-130B).

Beginning :—

अथ पूतनाविधानप्रारम्भः ।
 अथात[ः] संप्रवक्ष्यामि रसनं दशरात्रिकं ।
 पूतना धन्विनी नाम गृह्णीते दशरात्रिकं ।
 तथा गृहीतमात्रस्तु चक्षुर्भ्यां नैव पश्यति ॥

End :—

ॐ नमो देवी नलिनि बालका बालपरो वलिं गृह्ण बालकं मुञ्च
 मुञ्च[] स्वाहा ।

6564.

5737. कौतुकचिन्तामणिः । *Kautukacintāmaṇi.*

Substance, country-made paper. 13×7 inches. Folia, 20. Lines, 16 to 19. Extent in ślokas, 1,025. Character, Nāgara. Date, Samvat 1891. Appearance, mouse-eaten and discoloured. Complete.

The work describes a number of magical performances with different applications of various substances.

Beginning :—

श्रीमद्गौरीमुखाम्भोजबन्धुरायतलोचनं ।
 लोचनं सर्वजगतामीडे यत्नेश्वरं तथा ॥
 अथ कौतुकेषु तावत् नीतिचिन्तासु विषपरीक्षाप्रकारः ।
 भृङ्गराजः शुक्रश्चेति सारिका चेति पक्षिणः ।
 क्रोशन्ति भृशमुद्विग्नाः विषपन्नगदर्शनात् ॥
 सुव्यक्तं मुञ्चति क्रौञ्चो म्रियते मत्तकोकिलः ।
 जीवंजीवस्य च ग्लानिर्जायते विषदर्शनात् ॥
 एषामन्यतमेनापि समश्नीयात् परीक्षितुं ।
 भोज्यमन्नं परीक्षार्थं दद्याद्वा पूर्वमग्नये ॥

एवं स्वयं यत्नवता राज्ञा स्तम्भनवशीकरण-वाजीकरण-वृत्रिम-
 वस्तुकरणं च जनाद्युपकरणवृत्तदोहदादिभेदैः[] कौतुकैः कालज्ञानं

कार्यमिति तान्युच्यन्ते । तत्रादौ कौतुकप्रयोक्ता परद्वतप्रतिकूल-
सम्भावनया स्वप्नरीरपूर्णक्रमेणैव कौतुकानि युञ्जीत ।

List of topics dealt with:—

1B, तत्र परसेनास्तम्भः ; 2A, अथाङ्गारभक्षणम् ; अथ गृहदाहस्तम्भः ;
2B, अथ खड्गस्तम्भः ; अथ अग्निस्तम्भः ; 3A, अथ जले स्तम्भनभेदाः ; अथ
वीर्यस्तम्भः ; 4A, अथ स्त्रीवश्यं ; 5A, पतिवश्यं ; अथ वाजीकरणम् ; 6A,
अथानङ्गकालस्थितिः ; 7B, अथ भट्टबन्धः ; अथाकर्षणम् ; अथ कृत्रिमवस्तुकरणानि ;
8A, अथ पद्मरागकरणम् ; अथ नीलमणिः ; 9A, अथ स्वर्णोत्कर्षः ; 9B, अथ
कस्तूरी ; 10A, अथ हिरालकरणम् ; 10A, अथ सिन्दूरकरणम् ; 10B, अथ
कर्पूरतैलकरणम् ; 10B, अथ भूनागप्रकारः ; 11A, अथ पुष्पनिर्ध्यासपातनम् ;
11B, अथ खनननक्षत्रम् ; अथाञ्जनानि ; 12A, अथ [r]दृश्यकरणं ; 12B,
अथ पादपदोद्ददादि ; 13B, अथ दृष्टवैचित्र्यी ; 14A, अथ पाषाणचूर्णं ;
अथ दीपवशात् सर्पाकारनिरीक्षणम् ; 14B, अगाधजलस्थितिः ; 15A, अथो
मारुतकरणं ; 16A, अथ मूषकोच्चाटनं ; 17A, अथ सारस्वतप्रयोगः ; 17B,
चौरव्याघ्रादिभयहरणं ; 18A, अथ नानारूपकृतिः ; 18B, व्याघ्रकरणं ; दृष्टिक-
करणं ; मत्स्यसर्पकरणं ; 19A, इन्द्रलुप्तारोगनाशः ; 19B, सुखदुर्गन्धनाशः ;
अथ देहस्फटितहरणम् ; अथ सुकुमाररसायनम् ।

Post-colophon Statement:—

श्रीसंमत् १८६१ समैनाम माघवदी पञ्चमी ॥ ५ ॥ के दसवत कहैआ
लाल काण्ठ ।

6565.

10607. दृहन्निधिदर्शनम् । *Bṛhannidhidarśana.*

Substance, country-made paper. 11×4 inches. Folia, 1-13 of which
Fol. 10 is missing and Foll. 11-13 are of a larger size (11×5½ inches). Lines,
13-18. Character, Nāgara. Appearance, fair. Incomplete.

The name of the work occurs on the obverse of Fol. 1.
As regards the subject-matter of the work, it is similar to
the *Nidhidarśana* described above.

Beginning :—

नमो भालेक्षणवह्निज्वालाजटिलमौलये ।
 त्रिपुरान्धगजध्वंसपण्डिताय पि[ना]किने ॥
 करङ्किणीमतं तन्त्रं सिद्धसावरतन्त्रतः ।
 अथ निधिकर्मणि सहायान् वक्ष्यते ।
 सर्वस + + + शान्त-मद-मात्सर्यवर्जिताः ।
 प्रलम्बबाहवो घोरा निर्भया दम्भवर्जिताः ॥

 सहायाः शोभनाञ्चैते कथ्यन्ते मुनिनोदिताः ।
 सत्यहीना दुराचारा नास्तिकाः शास्त्रदूषकाः ॥

 एते निन्दाः समाख्याता[ः] सहाया निधिकर्मणि ।
 निधिस्थानानि कथ्यन्ते शम्भुप्रोक्तानि कानिचित् ॥
 जीर्णोद्यानतडागेषु चण्डिकायतनेषु च ।
 श्मशाने तीर्थसीमायां सिद्धस्थानेषु मण्डले ॥
 तोरणे हस्तिशालायां चत्वरे चास्युदाश्रये ।
 निषादानां गृहे पर्याशालायां वरालये ॥

6566.

10524. राजीसाधनम् । *Rājīsādhana*.

Substance, country-made paper. $9\frac{1}{2} \times 5$ inches. Folia, 8. Lines, 12-14. Character, Nāgara. Appearance, discoloured. Incomplete.

The present MS contains only a fragment of a work without any beginning or end. It refers to the *Kāka-candēśvarīmata* (1A) and *Govindārṇava* (8A).

It contains, among other things, a number of recipes for preparing artificial gold. The name is taken from that of a sectional heading (Fol. 2A).

V. MISCELLANEOUS RITES.

Anonymous.

6567.

9285. भूतशुद्धिप्राणप्रतिष्ठे । *Bhūtaśuddhi and Prāṇa-pratiṣṭhā.*

Substance, country-made paper. $7 \times 3\frac{1}{2}$ inches. Folia, 6. Lines, 8. Extent in ślokas, 70. Date, Samvat 1923. Character, Nāgara. Appearance, fair. Complete.

This contains the description of the procedure of two Tantric rites, भूतशुद्धि and प्राणप्रतिष्ठा.

Colophon :—

इति श्रीभूतशुद्धिप्राणप्रतिष्ठे समाप्ते ।

Post-colophon Statement :—

मिति फाल्गुनवदी १० गुरुवार संवत् १९२३ । पण्ड्या ऋगणजी-
सुत गोपीनाथजी । आत्मपठनार्थं वा परोपकारार्थं ॥ शुभं भवतु ॥

6568.

1987. सन्ध्याप्रयोगः । *Sandhyāprayoga.*

Substance, country-made yellow paper. 8×4 inches. Folia, 12. Lines, 7. Extent in ślokas, 150. Character, Nāgara. Date, Samvat 1950. Appearance, fair. Complete.

The present MS has been described in L. X. 4257. Though it describes the procedure of Vedic Sandhyā it is found to have Tantric elements (Nyāsa, etc.) to a large extent.

Post-colophon Statement :—

मि० कृष्ण ११ चन्द्रोन संवत् १८५० । शुभं भूयात् ।

6569.

2178. मानसस्नानविधिः । *Mānasasnānavidhi.*

Substance, country-made paper. $10\frac{1}{2} \times 5\frac{1}{2}$ inches. Folium, 1. Lines, 11. Extent in ślokas, 14. Character, Nāgara. Appearance, old. Complete.

The present MS has been described in L. X. 4131. It describes 'mental bathing' through meditation.

6570.

9598. [तान्त्रिककृत्यविशेषपद्धतिः । *Tāntrikakṛtyaviśeṣa-paddhati.*]

Substance, country-made paper. $6 \times 2\frac{1}{2}$ inches. Folia, 15 (by counting). Lines, 6. Extent in ślokas, 250. Character, Nāgara. Appearance, old. Incomplete.

The MS consists of four sets of leaves describing respectively the procedure of the following Tantric rites: (1) पशुदानविधि, (2) शिवाबलिप्रकार and कुमारीपूजन, (3) पञ्चतत्त्व-शोधन (the first two folia of this section are missing), (4) पात्रवन्दन.

The section पञ्चतत्त्वशोधन incidentally refers to the mode of arrangement of pots in which wine is to be poured. And the section पात्रवन्दन gives metrical *mantras* to be uttered in purifying and utilising each of these pots. These *mantras*, which are eleven in number here, are found generally to agree with the verses of *Mahākālasaṃhitāyām ṣoḍaśapātram* (6058 above).

6571.

4778. *Tāntrikakṛtyaviśeṣapaddhati.*

Substance, country-made paper. One long sheet of paper with 34 folds, each $7 \times 3\frac{1}{2}$ inches. Lines, 16-19 on each side of a fold. Character, Newari. Appearance, old and discoloured. Complete.

It contains descriptions of the procedure of various Tantric rites, such as *Mantrapradānadīkṣā*, *Tripurasundarīpūjā*, etc.

6572.

8666D. *Tāntrikakṛtyaviśeṣapaddhati.*

Substance, country-made paper. $11\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 2. Lines, 13. Character, Nāgara. Appearance, old. Incomplete.

It describes अहिचक्र, दिक्साधन, शल्योद्धार and refers to महाकपिलपञ्चरात्र, हयशीर्षपञ्चरात्र and त्रिकाण्डमण्डण ।

VI. MUDRĀS.

Rāmakiśora.

6573.

8136. मुद्राप्रकाशः । *Mudrāprakāśa*.

Substance, country-made paper. 13×4 inches. Folia, 1-23 of which Fol. 9B is blank. Lines, 8, 9. Extent in ślokas, 550. Character, Bengali. Appearance, good. Complete in six chapters.

The work deals in detail with the *mudrās* of the five principal deities. A MS of the work in Maithilī characters has been described in L. V. 1866. An edition of the work in litho was published at Benares (Siddhavinayaka Press, 1941 V.S.).

The work refers amongst other works to *Tantrasāra* (22B etc.), *Ṣaṭkarmadīpikā* (22B) and *Śāradātilaka* (23A).

Beginning:—

द्रुहिणहरिहराद्यैर्देवैर्नमस्यं
दददभिमतमर्थं भक्तिभाजां जनानाम् ।
परिहृतसकलार्थैर्योगिभिर्ध्यायमानं
हरचरणसरोजं क्षेमकामा भजध्वं ॥
नत्वा गुरुपदं रामकिशोरेणैष्टसिद्धिदम् ।
साधकानां मुदे मुद्राप्रकाशोऽयं विरच्यते ॥
देवानां मुदं हृषं राति ददातीति मुद्रा । तथा च मन्त्रदर्पणे ।
रचनां सम्यग् ज्ञात्वा पूजायां दर्शयेन्मुद्राम् ।
तदियं मुद्रा कथिता देवेभ्यो यन्मुदं राति ॥
मुदं रातीति मुद्रा स्यादित्यन्यत्र ।

End:—

यो जज्ञे सुकृती धरासुरवराद्धीरोत्तमाद्राघवात्
तस्माद् रामकिशोर ईश्वरसमाद् यो रुद्रनारायणात् ।

जातो युग्मश्वरस्थिराधरधरामाने शकाब्दे गते
तेनासौ त्रिपुरारिराजनगरे मुद्राप्रकाशः कृतः ॥

Colophons of the different chapters :—

10A, इति श्रीरामकिशोरविरचिते ग्रन्थे मुद्राप्रकाशाख्ये । साधारण-
मुद्राविनिर्णय आदिपरिच्छेदः ॥

12A, द्विजातिना रामकिशोरनाम्ना मुद्राप्रकाशे रचितो द्वितीयः । अयं
परिच्छेद उभेष्टमुद्राविनिर्णयो नाम गतः समाप्तिम् ॥

15A, द्विजातिना रामकिशोरनाम्ना मुद्राप्रकाशे रचिते प्रथमात् । अयं
परिच्छेद उपेन्द्रमुद्राविनिर्णयो नाम गतस्तृतीयः ॥

16A, द्विजातिना रामकिशोरनाम्ना मुद्राप्रकाशे रचिते प्रथमात् । अयं
परिच्छेद इभास्यमुद्राविनिर्णयो नाम गतश्चतुर्थः ॥

22B, रामकिशोरविरचिते ग्रन्थे मुद्राप्रकाशाख्ये । गतवान् पञ्चम एष
सम्पूर्णत्वं परिच्छेदः शक्तिमुद्राविनिर्णयो नाम ॥

23A, रामकिशोरविरचिते ग्रन्थे मुद्राप्रकाशसंज्ञके । गतवान् एष च
षष्ठः सम्पूर्णत्वं परिच्छेदः ॥

6574.

9057. *Mudrāprakāśa.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 29. Lines, 8.
Extent in ślokas, 550. Character, Nāgara. Appearance, fair. Complete
in six chapters.

Bhāskararāya.

6575.

2025. तृचभास्करः । *Tṛcabhāskara.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 3. Lines, 9.
Extent in ślokas, 60. Character, Nāgara. Appearance, worm-eaten.
Incomplete.

The present MS contains a section of the work describing a number of *mudrās*.

According to the colophon it forms part of Bhāskara-rāya's *Tṛcabhāskara*, which is described as 'a work treating of the worship of Sūrya for removing bodily illness' (CS. II. 481).

Beginning :—

अथात्र उपयुक्तानामुपयोच्यमाणानां च मुद्राणां लक्षणानि ।
यज्ञकृत्येषु चेच्छतौ हस्तौ मुद्रादिसुक्ष्मौ ।
तदा मुद्रां विधायैव तत्तत् कृत्यं समाचरेत् ॥
मुद्राविमुक्तहस्तेन क्रियते कर्म वैदिकम् ।
यदि तन्निष्फलं तस्मात् कर्म मुद्रान्वितश्चरेत् ॥
इत्यादिवचनात्तान्यावश्यकानि ।

Colophon :—

इति भास्कररायभारव्युत्तीते तच्चभास्करे मुद्रालक्षणानि ।

Post-colophon Statement :—

श्रीमात्र सुदी पुनवसौ संमत् ।

6576.

2807. मुद्रा[प्र]करणम् । *Mudrā[pra]karaṇa*.

Substance, country-made paper. $20\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 4. Lines, 6. Extent in ślokas, 140. Character, Bengali. Appearance, old. Complete.

The present MS has been described in L. X. 4203. This contains the *mudrā* section of the *Tantrasāra* of Kṛṣṇānanda.

6577.

2927. *Mudrāprakarana*.

Substance, country-made paper. $8\frac{1}{2} \times 5$ inches. Folia, 9. Lines, 12. Extent in ślokas, 150. Character, Nāgara. Appearance, fair. Complete.

In the present MS the *mudrā* section is preceded by the *Yogāṅgāsana* section of the *Tantrasāra*.

6578.

6008. [मुद्राविवरणम् । *Mudrāvivarana*.]

Substance, country-made paper. 8×6 inches. Folia, 7. Lines, 15. Character, Nāgara. Appearance, fair. Complete.

It describes various *mudrās* and quotes from *Tantrarāja*, *Prayogasāra*, *Lakṣmaṇasaṃgraha*, *Rājatantra*, etc. A number of quotations from the *Lakṣmaṇasaṃgraha* are traceable in the *Mudrāprakarana* described above.

Beginning :—

अङ्गुलिमुद्राकुम्भमुद्राभिप्राकारमुद्राऋष्यादिन्यासमुद्राषडङ्गमुद्रा-
गालिनीमुद्राशङ्खमुद्रामत्स्यमुद्राः अ[1]वाहनादिनवमुद्रा[ः]गणेश-
मुद्रा[ः] सप्त शाक्तदशमुद्राः वैष्णव एकोनविंशतिः शैवदशमुद्राः
गन्धादिपञ्चमुद्राः चक्रमुद्रा ग्रासमुद्रा प्राणादिपञ्चमुद्रा[ः] सप्तजिह्वा-
मुद्राः भूतबलिमुद्रा नाराचमुद्रा नमस्कारमुद्रा संहारमुद्रा सप्त-
नवतिष्ठेति पाशमुद्रा गदामुद्रा शूलमुद्रा खड्गमुद्रा । अथैतासां
लक्षणानि ।

End :—

मुष्टिरूर्ध्ववृताङ्गुला दक्षिणा नादमुद्रिका ।
तर्जन्यङ्गुलसंयोगाद् अग्रतो विष्णुमुद्रिका ॥

VII. YANTRAS.

Dāmodara.

6579.

5775. यन्त्रचिन्तामणिः । *Yantracintāmaṇi*.

Substance, country-made paper. 10×4 inches. Folia, 32. Lines, 12. Extent in ślokas, 950. Character, Nāgara. Date, Saṃvat 1855. Appearance, old. Complete.

MSS of the work have been described in L. I. 257, CS. V. 76 (I) and VSP. (p. 62). An edition of the work was published in Litho at Benares (1935 Saṃvat). After the last section, called *mokṣādhikāra*, the edition treats of a few general topics concerning *yantras*, like the drawing and consecration of them.

The work is complete in nine sections. The first two sections give an account of the author, describe the origin of the work and deal with a few general directions. In the remaining seven sections different *yantras* as used in different functions (*vaśīkaraṇa*, *ākaraṇa*, *vidveṣaṇa*, *māraṇa*, *uccāṭana*, *śānti* and *mokṣa*) are described. The descriptions are given in the form of utterances of Śiva.

Post-colophon Statement:—

संवत् १८५५ ।

6580.

11290. *Yantracintāmaṇi*.

Substance, country-made paper. 9½×3 inches. Folia, 1-64. Lines, 6. Extent in ślokas, 950. Character, Newari. Date, 790 N.S. Appearance, fair. Complete.

Post-colophon Statement :—

संवत् ७६० फाल्गुन वदि ६ शुभमस्तु ।

6581.

8107. *Yantracintāmaṇi*.

Substance, country-made yellow paper. 14×4 inches. Folia 1-12, of which Fol. 9 is missing. Lines, 12. Extent in ślokas, 380. Character, Bengali. Appearance, fair. Incomplete.

The present MS runs almost up to the end of the description of the third *yantra* under the section of *stambhana*.

6582.

5847. *Yantracintāmaṇi*.

Substance, country-made paper. 6½×4 inches. Folia, 56. Lines, 11. Extent in ślokas, 700. Character, Nāgara. Appearance, old. Incomplete.

The introductory portion giving the genealogy of the author and an account of the origin of the book which comprise the first chapter and a part of the second in the previous MSS are absent in the present MS which also does not describe the third *yantra* of the last chapter and omits the concluding portion which gives the contents of the work and indicates its merits. It begins in the middle of the second *pīthikā* which is referred to as the first in the colophon on Fol. 3A.

Beginning :—

श्रीपार्वत्युवाच ।

विना ह्येनेन जप्येन पुरश्चरणसेवया ।

कलौ तु सिध्यते देव तथोपायं वदस्व नः ॥ १ ॥

श्रीशिव उवाच ।

साधु साधु महाप्राज्ञे लोकानां हितकारके ।

इदमर्थं न केनापि पृष्टोऽहं पद्मलोचने ॥ २ ॥

Post-colophon Statement :—

इदं पुस्तकं गोविन्दभट्टस्य सूनुना सोमनाथेन लिखितम् ।

6583.

2884. *Yantracintāmaṇi.*

Substance, country-made paper. 10×5 inches. Folia, 1-43. Lines, 9, 10. Extent in ślokas, 700. Character, Nāgara. Date, Samvat 1870. Appearance, fair. Incomplete.

This MS begins towards the end of the first *pīthikā* and omits the initial portion of the second as also the last section called *mokṣādhikāra*.

Beginning :—

महाब्रूहैर्महाभीमैर्महाकालैश्च विराजितैः ।

केवलाश्वतरैर्नागैर्गौतध्वनिविराजितैः ॥

एवम्भूते तु कैलासे देवदेवः स्वयं प्रभुः ।

ज्योतिर्मयोऽमृतमयो योग्यचि[त्तः] सदाशिवः ॥

अव्यक्तो व्यक्तरूपोऽसौ यत्रास्ते तु स्वयं शिवः ।

Post-colophon Statement :—

समाप्तं । शुभं लिखितं । संवत् १८७० शके १७३५ मास
पौष तिथौ त्रयोदश्याम् ।

Śriharaṣa.

6584.

5876. *अङ्कयन्त्रविधिः । Ankayantravidhi.*

Substance, country-made paper. 10½×6 inches. Folia, 10. Lines, 15. Extent in ślokas, 300. Character, Nāgara. Appearance, fair. Incomplete.

The present manuscript contains the author's own commentary on the work accompanied by portions of the text. The concluding portions which have no commentary deal with *homa* and the six black rites. It is not known if these portions form part of the work. Another MS of the work with the commentary is noticed in Bd. 943. Śrīharṣa, referred to by Premanidhi in his commentary on the *Śivatāṇḍava* (Fol. 19B, 5971 above), seems to be identical with the present author.

Beginning of the commentary :—

श्रीसूर्ययामार्कतवाजपेया-

दिवाप्तजन्मा वितनोति टीकाम् ।

श्रीरामचन्द्रान् गुरुरामरूपान्

प्रणम्य हर्षः सुकृती कृतज्ञः ॥

तन्त्राण्यालोच्य तन्त्रेभ्यो गुरुभ्योऽधीत्य कृतज्ञशः ।

अङ्गतन्त्रस्य गुच्छोयं कृतो हर्षेण विस्तरात् ॥

तस्यैव क्रियते टीका तेनैव सूरिणा बुधाः ।

अनुभूय च तत्त्वार्थं गृह्णन्तु शुभवाक्काः ॥

अत्र विघ्नविध्वंसकद्वारा प्रारब्धग्रन्थसमाख्येण शिष्टाचारपरि-
पालनाय च विषयादीन् दर्शयन् [स्त्रे]ष्टदेवतां नमस्करोति ।

Beginning of the text :—

ॐ कायेन वाचा शिरसा च नित्यं

नमामि शम्भुं भवमुत्तरीतुम् ।

विशुद्धदेहं प्रकृतेः परं तं

भवादिभूतं विरजं विराजम् ॥ १ ॥

नत्वा गुरुं गणपतिं च वदामि यन्त्रा-

ण्यङ्गोद्भवानि नवधोडशकोष्ठकानि ।

यद्धारणाद् भवति स्वर्गसमीहितार्थ-

सिद्धिर्नृणां श्रुतिपथे परमास्तिकानाम् ॥ २ ॥

गुरुभ्योऽधीत्य यन्त्राणि यामलादीनि भागशः ।
 व[चि] लोकोपकारार्थं यन्त्रग्रन्थं सुगोपितत् ॥ ३ ॥
 भूर्जपत्रे लिखेद्यन्त्रं रोचनाद्यैः शुभेऽहनि ।
 अलिख्य धारयेन्मूर्ध्नि करे वा यदि वा गले ॥ ४ ॥

Colophon :—

इति श्रीहर्षकृत[ः] अङ्गचन्द्रविधिस्समाप्तः ।

The last leaf which does not form part of the present work contains an extract from some treatise relating to the efficacy of different types of *rudrākṣa*. It begins :—

कार्तिकेय उवाच ।
 एकद्वित्रिचतुष्पञ्चषट्सप्तवसवो नव ।
 दशैकादश-द्वादश-त्रयोदश-चतुर्दश ॥
 एतेषां तु मुखानां तु देवता कोऽत्र शङ्कर ।
 गुणाश्च कीदृशास्तेषां कथयस्व यथार्थतः ॥

श्रीशिव उवाच ।
 षट्शु शङ्करतत्त्वेन वक्ते वक्ते यथाक्रमम् ।
 एकवक्त्रः शिवः साक्षात् ब्रह्महत्यां व्यपोहति ॥

Anonymous.

6585.

8089. [यन्त्रसंग्रहः । *Yantrasaṅgraha*.]

Substance, country-made paper. 10 × 10 inches. Folia, 6. Appearance, good.

This contains diagrams, drawn on sheets of paper, pasted on boards, of Vāgīśvarī, Chhinnamastā, Vindhyeśvarī, Bālātripurasundarī, Śrīvidyā and Gaṇeśa. Along

with these there are ten more sheets of paper of varying sizes (18"×14", 19"×14", 21"×3", etc.) containing a number of diagrams concerning Śyenayāga, Baudhāyanīya Śyenayāga and other Vedic rituals.

Three sheets of paper, found with No. 6572 above, contain Mahāgaṇapatiyantra, Vindhyavāsinīyantra, Tripurāyantra, Rāmāyantra, Tvaritāyantra, Gopālayantra and a number of other diagrams.

6586.

7554. गर्भरक्षायन्त्रम् । *Garbharakṣāyantra*.

Substance, country-made paper. $7\frac{1}{2} \times 4\frac{1}{2}$ inches. Folium, 1. Lines, 20 in all. Character, Nāgara. Appearance, good.

This contains a diagram which is named *Garbharakṣāyantra* in a late Bengali hand. It is accompanied by vernacular *mantras*, directions and other matters.

6587.

5200. जगद्धात्रीदुर्गायन्त्रम् । *Jagaddhātrīdurgāyantra*.

Substance, country-made paper. $12 \times 6\frac{1}{2}$ inches. Folium, 1. Lines, 5. Character, Bengali. Appearance, good. Complete.

It contains the diagram called *Jagaddhātrīdurgāyantra* as also a few verses indicating how it is to be drawn. The verses are identical with similar verses occurring in the *Tantrasāra* of Kṛṣṇānanda.

6588.

5113. मृत्युञ्जययन्त्रम् । *Mṛtyuñjāyayantra*.

Substance, country-made paper. $13\frac{1}{2} \times 3$ inches. Folia, 2. Lines, 8. Character, Bengali. Appearance, discoloured. Complete.

This describes the *Mṛtyuñjayayantra* and the rites connected therewith.

Beginning :—

श्रान्त्यर्थं सर्वलोकानां जयार्थं जयकाङ्क्षिणाम् ।
यन्त्रं मृत्युञ्जयं नाम प्रवक्ष्यामि समासतः ॥
हंसमध्यगतं नाम मृत्युञ्जयपुटीकृतम् ।
रक्ष रक्ष समायुक्तं बाह्ये रेखात्रयावृतम् ॥

6589.

5208. मृत्युञ्जययन्त्रटीका । *Mṛtyuñjayayantraṭīkā*.

Substance, country-made paper. $13\frac{1}{2} \times 3$ inches. Folia, 3. Lines, 8. Character, Bengali. Appearance, discoloured. Incomplete.

This is a commentary on the work described under the previous number. The commentary on the last two verses is wanting in the present MS.

Beginning :—

श्रान्त्यर्थमिति मृत्युञ्जयं नाम यन्त्रं समासतः संचेपात् प्रवक्ष्यामि ।
किमर्थं सर्वलोकानां श्रान्त्यर्थं जयकाङ्क्षिणां जयार्थं । हंसेति ।
नाम साध्यनाम हंसमध्यगतं हंस इति पद्ममध्यस्थितं लिखनीयम् ।

6590.

2263. यन्त्रसंस्कारः । *Yantrasaṃskāra*.

Substance, country-made paper. 11×5 inches. Folia, 2. Lines, 9. Extent in ślokas, 36. Character, Nāgara. Appearance, fair. Complete.

It contains both the *pramāṇa* or authoritative texts for, and *prayoga* or description of, the procedure of the rite called *Yantrasaṃskāra* or consecration of a symbolic diagram.

Another incomplete MS of the work is found along with the *Nityanaimittikatāntrikahoma* described above (No. 6536).

Beginning :—

अथ यन्त्रसंस्कारः । तत्र वामकेश्वरतन्त्रे
भैरव्युवाच ।
चक्रभेदो महादेव त्वत्प्रसादान्मया श्रुतः ।
इदानीं श्रोतुमिच्छामि प्रतिष्ठाकर्मनिर्णयम् ॥
श्रीशङ्कर उवाच ।
ष्टदश देवि महाभागे जगत्कारिणि कौलिनि ।
तस्योद्घापनकर्माङ्गं सर्वतन्त्रविनिर्णयम् ॥
ज्ञात्वा संकल्पयेन्मन्त्रौ गुरोर्वचनमाचरेत् ।
पञ्चगव्यं ततः कृत्वा शिवमन्त्रेण मन्त्रवित् ॥
तत्र चक्रं क्षिपेन्मन्त्रौ प्रणवेन समाकुलम् ।
तदुद्धृत्य पुनश्चक्रं स्थापयेत् स्वर्णपात्रके ॥

6591.

6080. यन्त्रशोधनविधिः । *Yantrasodhanavidhi.*

Substance, country-made paper. 13 × 4½ inches. Folia, 2 (folded in the middle in the form of a booklet). Lines, 9. Character, Nāgara. Appearance, fair. Complete.

The subject-matter of the present work is the same as that of the previous one, but it contains only the *prayoga* of the rite, and it is more detailed.

Beginning :—

ॐ अथ यन्त्रशोधनविधिः । अथ प्रयोगः । तत्र कृतनित्यक्रियः
स्वस्तिवाचनपूर्वं सङ्कल्पं कुर्यात् । अद्येत्यादि अमुकगोत्रः श्रीअमुक
देवशर्मा अमुकदेवतायाः पूजार्थममुकदेवताया यन्त्रसंस्कारमहं
करिष्ये । इति संकल्प्य न्यासं कुर्यात् ।

D. WORKS ON YOGA.

Svātmārāma.

6592.

347. हठप्रदीपिका । *Hāṭhapradīpikā*.

Substance, country-made paper. $11\frac{1}{2} \times 6$ inches. Folia, 1-105. Lines, 9-13. Extent in ślokas, 3,000. Character, Nāgara. Appearance, fair, worm-eaten and occasionally pasted and repaired. Complete in four chapters.

The present MS in which the text is accompanied by the commentary of Brahmānanda has been described in L. IV. 1513. Many editions of the work have been published.

6593.

8569. *Hāṭhapradīpikā*.

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 97. Lines, 11. Extent in ślokas, 3,000. Character, Nāgara. Appearance, good. Complete in four chapters.

The present MS also contains along with the text the commentary by Brahmānanda.

6594.

8573A. *Hāṭhapradīpikā*.

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 25. Lines, 8. Extent in ślokas, 500. Character, Nāgara. Date, Samvat 1896. Appearance, good. Complete.

Post-colophon Statement :—

संमत् १८९६ वैशाख कृष्णनवम्यां सोमवासरे ।

6595.

8573B. *Haṭhapradīpikā*.

Substance, country-made paper. 10×4 inches. Folia, 20. Lines, 11. Extent in ślokas, 500. Character, Nāgara. Appearance, good. Complete.

This seems to be a shorter version of the work, the first four chapters containing respectively 70, 75, 84 and 86 verses instead of 67, 78, 130 and 114 in the printed editions. What is called chapter 5 in the present MS (Fol. 17A-18A) is constituted by verses taken from chapter 3 of the printed editions. Twenty-eight verses without any colophon occurring after the conclusion of the fifth chapter deal with the *nāḍīs*, *siddhis* and characteristics of Yoga. Short explanatory notes are found with some of these verses. The fourth chapter (Fol. 16B-17A) quotes extracts from works of others (e.g. Saubhadra and Visvarūpācārya).

6596.

10521. *Haṭhapradīpikā*.

Substance, country-made paper. 6×4½ inches. Folia, 6. Lines, 11. Extent in ślokas, 40. Character, Nāgara. Date, Saṃvat 1892. Appearance, discoloured. Incomplete.

The MS contains what is called the fifth chapter of the work. The latter part of the MS (Fol. 4A-6B) describes the procedure of the rites to be performed in connection with the visualisation of one's shadow on the sky, the effect of which is described in the first part.

Beginning :—

अथ ह्यायापुरुषदर्शनविधानम् ।

देव्यवाच ।

भगवन् देवदेवेश सर्वागमविशारद ।

नराणां पापिनां लोके पापनिर्मोचनं कथम् ॥

कालज्ञानं कथं वा स्यात् सूक्ष्मोपायेन तद्वद ।
 श्रुतानि साधनानीश त्वयानेकानि भूरिशः ॥
 तथापि तानि मनुजैरशक्यान्यल्पबुद्धिभिः ।
 प्रायेण मनुजा लोके कलौ खल्पायुषो ध्रुवम् ॥

2A, स्वच्छायापुरुषं पश्येत् गगने शुद्धमानसः ।
 तस्यावलोकनात् सद्यः पापराशिर्विनश्यति ॥

देव्युवाच ।

अतः क्वायां कथं पश्येद् गगने भूतलस्थितां ।
 कालज्ञानञ्च घन्मासं तस्मिन् दृष्टे कथं भवेत् ॥

शिव उवाच ।

नौरन्ध्रं गगनं देवि यदा भवति निर्मलम् ।
 तदाच्छायामुखो भूत्वा निश्चलं प्रयते[न्नि]यः ॥
 स्वच्छायाकण्ठमालोक्य स्वगुरुक्तक्रमेण वै ।
 सम्मुखं गगनं पश्येन्निर्निमेषस्तथैकधीः ॥
 शुद्धस्फटिकसङ्काशः पुरुषस्तत्र दृश्यते ।
 न दृश्यते यथा तत्र पुनस्तद्वत् परीक्षयेत् ॥

3A, शिरः पाणिपदो यत्र दृश्यते पुरुषो यदि ।
 त[दा] घन्मासपर्यन्तं मृत्युस्तस्य न विद्यते ॥
 शिरोहीनं यदा पश्येत् घन्मासाभ्यन्तरे मतिः ।
 पादापादौ न दृश्येत भार्याहानिर्न संशयः ॥
 न दृश्येते यदा पाणी भ्रातुर्हानिर्न संशयः ।
 एवं ज्ञात्वा मतिं सम्यक् गङ्गातीरं समाश्रयेत् ॥

Colophons :—

Fol. 4A, इति श्रीदण्डप्रदीपे उमामहेश्वरसंवादे क्वायापुरुषलक्षणं नाम
 कालज्ञानं पञ्चमपटलः ।

6B, इति श्रीहठप्रदीपिकायां व्यायामपुरुषोपदेशः परमोपदेशः ।

Post-colophon Statement:—

श्रीसंवत् १८६२ मिति कार्तिकशुक्ल १० शनौ । लिखितं
रामचरणब्राह्मण अयोध्यावासी ।

Sundaradeva.

6597.

5834. हठसंकेतचन्द्रिका । *Haṭhasaṅketacandrikā.*

Substance, country-made paper. 12×6 inches. Folia, 41 to 86. Lines, 17, 18. . Extent in ślokas, 2,300. Character, Nāgara. Date, Saṃvat 1888. Appearance, discoloured. Incomplete.

The present MS contains chapters V–XIII. It is not known if the small portion occurring after chapter 13 also forms part of the present work. A MS complete in 13 chapters is described in CS. III. 165. R. L. Mitra who has noticed a MS of the work (Bik., p. 567) gives Viśvanātha as the name of the author's father while it is mentioned in the last colophon in the present MS as well as in the one described in CS as the name of his grandfather. Hall (p. 17) gives Pūrṇānanda as the name of his spiritual guide, but Viśvarūpatīrtha is the name found in the colophon of chapter X in the present MS.

It quotes from and refers to works and authors like हठप्रदीपिका (41A), कुम्भकपद्धति (44A), योगसार (44B), नकुलीशयोग-परायण (45A), योगबीज (46A), योगचिन्तामणि (46A), कामेश्वरीतन्त्र (49A), योगभास्कर (50B), योगसारसमुच्चय (57A), योगचन्द्रिका (59A), तत्त्वयोगबिन्दु (60B), योगतत्त्वप्रकाश (66A), विश्वरूपाचार्य (67A), सिद्धान्त-शेखर (67B), सुरेश्वराचार्य (75A), त्रिपुरासारसमुच्चय (82A) and योगहृदय (84B).

Colophons :—

44A, इति गोविन्ददेवसुतसुन्दरदेवविरचितायां हठसंकेतचन्द्रिकायां प्राणा-
पानविधिविवेचनं नाम उपदेशः ; 50B, इति गोविन्ददेवसुतकाश्यपगोत्रपवित्र-
काशीस्थवैद्यविद्याविशारदसुन्दरदेववैद्यविरचितायां हठसंकेतचन्द्रिकायामारम्भा-
वस्थादिप्राणायामविवेचनं नामोपदेशः । इति वायुजयविधिपरिच्छेदः पञ्चमः ।

55A, इति गोविन्ददेवसुतसुन्दरदेवविरचितायां हठसंकेतचन्द्रि° सूक्ष्म-
शरीरविवेचनं नाम उपदेशः ; 56A, इति सुन्दरदेवविरचितायां हठसंकेत-
चन्द्रिकायां सुषुम्नादिस्वरूपमन्त्रसाधनादिसमाधिलयविवेचनं नाम उपदेशः ; 58B,
इति योगसारसमुच्चयाद् योगबीजनिरूपणं नाम हठसंकेतचन्द्रिकायामुपदेशः ।
इति हठसंकेतचन्द्रिकायां हठसिद्धिबीजविधिकथनं नाम परिच्छेदः षष्ठः ।

60B, इति सुन्दरदेवविरचितायां हठसंकेतचन्द्रिकायां प्रत्याहारपरिच्छेदः
सप्तमः ।

67B, इति गोविन्दसुतकाशीस्थकाश्यपगोत्रपवित्रदाक्षिणात्यद्विजवर्यवैद्य-
विद्याविशारदसुन्दरदेवविरचितायां हठसंकेतचन्द्रिकायां हठयोगक्रियाविवेचनं
नामोपदेशः । इति परिचयावस्थापरिच्छेदोऽष्टमः ।

68B, इति गोविन्ददेवसुतसुन्दरदेवविरचितायां हठसंकेतचन्द्रिकायां
समाधिविवेचनं नाम उपदेशः ; 73A, इति राजयोगः ; सुन्दरदेवविरचितायां
हठसंकेतचन्द्रिकायां अमनस्कत्वरजयोगविवेचनं नामोपदेशो नवमः परिच्छेदः ।

75B, इति सुन्दरदेवविरचितायां हठसंकेतचन्द्रिकायां नाडीनां शक्तेः पद-
विवेचनं नाम उपदेशः ; 77B, इति श्रीपादपूज्यविश्वरूपतीर्थेशिष्यसुन्दरदेव-
विरचितायां योगशरीरविवेचनम् ; 78B, °शरीरे ब्रह्माण्डसृष्टिविवेचनं नाम ;
79A, इति श्रीपादपूज्यविश्वरूप[प]तीर्थयतिवरशिष्यसुन्दरदेवविरचितायां हठ-
संकेतचन्द्रिकायां शरीरं परिच्छेदो दशमः ।

82B, इति गोविन्दसुतसुन्दरदेवविरचितायां हठसंकेतचन्द्रिकायां षट्चक्र-
क्रमविवरणोपदेशः ; 84A, इति गोविन्ददेवसुतसुन्दरदेवविरचितायां हठसंकेत-
गणावसाननिरूपणं नामोपदेशः । इति षट्चक्रकथनं नाम एकादशः परिच्छेदः ।

84A, इति सुन्दरदेवविरचितयोगहृदये राजयोगविवेचनं द्वादशः परिच्छेदः ।

85A, इति श्रीकाश्यपगोत्रपवित्रदाक्षिणात्यद्विजललामकाशीस्थविश्वनाथदेव-
पौत्रगोविन्ददेवसुतसुन्दरदेववैद्यविरचितायां हठसंकेतचन्द्रिकायां अमनस्कालविवेचनं
नामोपदेशः समाप्तः । स्वस्थारिष्टं परिच्छेदः त्रयोदशः । सम्पूर्णं हठविधि-
चन्द्रिका ।

Post-colophon Statement :—

शुभमस्तु । संवत् १८८८ चैत्रकृष्णशुक्लमी ८ लिख्यतं मनबौधराम ।
शुभस्थाने गङ्गा ।

There are about two more folia after the post-colophon statement which contain topics like षोडशाधार, लक्ष्यत्रय and थोमपञ्चक ।

Rāmakaṇṭha.

6598.

566. नादकारिका । *Nādakārikā.*

Substance, country-made paper. $12 \times 4\frac{1}{2}$ inches. Folia, 7. Lines, 8. Extent in ślokaś, 120. Character, Nāgara. Appearance, old. Complete.

The text is accompanied by the commentary of Aghoraśivācārya. The name of the commentator is given as Ghoraśivācārya in the concluding verse of the commentary:—

श्रीमद्घोरशिवाचार्यजन्यया परसंज्ञया ।

वाख्याता नादसिद्धिश्च प्रार्थितेन गुरुत्तमैः ॥

The colophon, however, gives the name as Aghoraśivācārya.

The present manuscript has been described in L. IV. 1434. An edition of the work was published by the Śivāgamasiddhāntaparipālanasaṅgha (Srirangam, 1925).

Hariśaṅkara.

6599.

10087. योगसारः । *Yogasāra*.

Substance, country-made paper. $11 \times 4\frac{1}{2}$ inches. Folia, 1-3. Lines, 7.
Extent in ślokaś, 40. Character, Nāgara. Appearance, good. Incomplete.

The present MS contains the first chapter of the work and a small portion of the second. The first chapter speaks of the importance of the Guru while the second begins with a description of Kumbhaka.

An unnumbered leaf found with this MS belongs to some work on Vedic metres.

Beginning :—

अथ श्रीहरिशङ्करकृतयोगसारः प्रारभ्यते ।
वन्दे तं परमात्मानं सच्चिदानन्दमव्ययम् ।
एकं ज्योतिःस्वरूपेण सर्वव्यापिनमीश्वरम् ॥ १ ॥
अथाहं गुरुणाज्ञप्तः सर्वप्राणिहितप्रदम् ।
योगसारं विनिर्मातुं याचे साहित्यमीश्वरात् ॥ २ ॥
नाम यद्यपि नास्माकं स्थानमप्यत्र न कश्चित् ।
न चापि ज्ञातिरस्माकं बान्धवाः सन्ति नाप्यथ ॥ ३ ॥
तथापि स्वामिनः स्मृतौ नानाविधप्रशौरिणाम् ।
बोधनार्थमिदं नाम कल्पितं पूर्वसप्तमैः ॥ ४ ॥

Colophon :—

3B, इति श्रीमत्तन्महाज्योतिर्वित्सुतपण्डितहरिशङ्करशर्मोक्ते योगसारे
नाम योगग्रन्थे प्रथमः सोपानः ।

6600.

10088. योगार्णवः । *Yogārṇava*.

Substance, country-made paper. $11 \times 4\frac{1}{2}$ inches. Folia, 4. Lines, 6. Extent in ślokas, 70. Character, Nāgara. Appearance, good. Incomplete.

The names of the author and of the work are given in verses 16 and 19.

The MS contains only 30 verses with a portion of verse 31. From a marginal note in Fol. 2A it appears that the verses were addressed to a king of Kāśī (Benares). The verses seem to form part of the introductory portions of the work. A few verses of the work described under the previous number are also found here (compare verses 22-4 of this MS with verses I. 17-18 of the previous MS).

Beginning:—

श्रीपतिः शिवशङ्करः शिवमूर्तिः

साधुभक्तिसहितः सच्चितानाम् ।

सर्वदा भवतु मङ्गलकारी

ज्ञानधाम रघुनन्दनरामः ॥ १ ॥

स्मरणात् खलु यस्य वनेचरः

स्मृतिपथेन सुनीन्द्रपदं ययौ ।

तदनु दाशरथेर्गुणवर्णनम्

शुचिमनाः शुचि सर्वमिहाकरोत् ॥ २ ॥

... ..

... ..

इति तदिच्छति कर्तुमिलापतेः

प्रियतमो भवतां हरिशङ्करः ।

भवति येन पुनर्जगतीतले

हरिकथाशुचिनाम जगत्पतेः ॥ १६ ॥

... ..

समीक्ष्य विविधं शास्त्रं नानामतविभूषितम् ।
योगार्णवं ज्ञानमार्गं रचयामि महीपते ॥ १६ ॥

Srīkaṇṭha.

6601.

5850. योगरत्नावली । *Yogarātnāvalī*.

Substance, country-made paper. 12×5 inches. Folia, 3-54, 56. Lines, 9. Extent in ślokaś, 1,225. Character, Nāgara. Appearance, old and discoloured. Incomplete.

Another MS of the work, consisting of ten or more sections, is described in IO. V. 2761, where it is represented as 'a treatise on quack medicines'. The present MS contains what are called the first two chapters and a portion of what may be the third. These chapters deal with various magical rites, though there are sections on initiation (Fol. 37B), daily worship of Tripurā (Fol. 42B) and description of Yantras (Fol. 45A).

Colophons :—

20A, इति परमशैवाचार्यश्रीकण्ठशिवपण्डितविरचितायां योगरत्नावल्यां
समस्तविषयनिग्रहो नाम प्रथमः परिच्छेदः । 29B, भूतग्रहशाकिनीज्वरविनिग्रहो
नाम द्वितीयः परिच्छेदः ।

42B, इति त्रिपुरान्त्यार्चनविधिः । 43A, इत्यभिषेकविधिः ।

6602.

7293. *Yogarātnāvalī*.

Substance, country-made paper. 9½×3½ inches. Folia, 26 (by counting) among which the following leaf-marks are found : 8-12, 14-15, 26, 30, 31, 33, 34, 36, 40, 68, 70, 71, 72. Lines, 12. Extent in ślokaś, 625. Character, Nāgara. Appearance, old and discoloured. Incomplete.

There are no colophons in the present MS. The section on initiation begins on Fol. 34B and that on Yantras on 41B.

Beginning :—

मूर्तिः कापि महेश्वरस्य महती यद्रूपमूलादय-
 स्तुम्बीतुम्बफला[व]लीव शतधा ब्रह्माण्डकोटिः स्थितः ।
 यन्मानं न पितामहो न च हरिर्ब्रह्माण्डमध्यस्थितो
 जानात्यन्य + रेषु किं च गणना सा सन्ततं वोवतात् ॥ १ ॥
 क्षीराम्भोधितिमथनोत्थितविषज्वालाकुलं मन्दरं
 दृष्ट्वा भुक्तरवाः सुरासुरगणाः पेतुर्मर्ह्यौ मूर्च्छिताः ।
 येनाज्ञाय विबोधिताः प्रशमितं कण्ठे धृतं तद्विषं
 स व्यालोज्ज्वलहारभास्वरवपुः श्रीनीलकण्ठोवतात् ॥ २ ॥
 नित्यानन्दविधायिनमनन्तरजरामरं जगत्पूज्यम् ।
 मणिमन्त्रौषधतत्त्वं येन कृतं तं हरं नत्वा ॥ ३ ॥
 योगरत्नावली नाम हृद्या श्रीकण्ठप्रभुना ।
 क्रियते सारमादाय पक्षिराजादितन्त्रतः ॥ ४ ॥
 शिवो रुद्रश्च भूतेशः पक्षिराजोऽथ तुम्बुरुः ।
 सर्वतन्त्रविधातारः पञ्चापि परमेष्ठिनः ॥ ५ ॥
 अरूपो बज्ररूपश्च हंसो विग्रह इत्यमी ।
 कृतादिषु क्रमात्तन्त्रव्याख्यातारश्च देशिकाः ॥ ६ ॥
 यन्नामश्रवणाद्रसातलगता नागा अनन्तादयो
 भूमिष्ठास्त्रिदिवस्थिता अपि भवन्त्यर्द्धक्षणाभिर्विधाः ।
 शाकिन्यो ग्रहभूतराक्षसगणाः नश्यन्ति रौद्रज्वरा-
 स्तं वन्दे विधुशेखरं गणगुरुं श्रीपक्षिराजं हरम् ॥ ७ ॥
 पक्षिराजं शिखायोगं बिन्दुसारं शिखामृतम् ।
 तोत्तलं + कूटं च कृत्स्नाङ्गं तोत्तलोत्तरम् ॥
 कटाहं क्षागतुण्डं च सुग्रीवं कर्कटामुखम् ।
 एतानि विषतन्त्राणि

Kṛṣṇadeva.

6603.

3902. योगकल्पलतिका । *Yogakalpalatikā*.

Substance, country-made paper. $17\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 32, marked 158-189. Lines, 8. Extent in ślokas, 1,000. Character, Bengali. Appearance, old. Complete (?).

Though numbered consecutively the numbers 186-189 appear to be in a hopeless disorder.

Beginning :—

नत्वा श्रीगुरुदेवदेवगिरिजावाणीहरौशान् मुने-
नानातन्त्रमतं गुरोर्गुरुमतं भट्टादिकानां मतम् ।
ज्ञात्वा चारुतरं तनोति रुचिरां सञ्जीवसन्तोषिणीम्
संक्षेपेण च योगकल्पलतिकां श्रीकृष्णदेवो द्विजः ॥
अथ योगं प्रवक्ष्यामि गुरूपदेशतोऽधुना ।
संसारतारकं मोक्षफलदं सर्व्वदं नृणाम् ॥
योगशब्दार्थो यथा ।

प्रारदायां ।

ऐक्यं जीवात्मनोराज्ययोगं योगविप्रारदाः ।
जीवात्मपरमात्मनोऽैक्यमिति केचित् ।

End :—

हंसो गणेशो विधिरुद्र हंसो
हंसो हरिः शम्भुमयश्च हंसः ।
हंसो हि जीवः परमश्च हंसो
हंसो गुरुर्भाति समाधिगम्यः ॥

Colophon :—

इति योगकल्पलतिका समाप्ता ।

Authorities quoted and referred to :—

158A, सारदा, ज्ञानार्णव ; 158B, लक्ष्मणभट्ट, पञ्चतत्त्व, शारदा, तन्त्रकौमुदी ; 159A, गौतमौय ; गान्धर्व ; 159B, गोरक्षघटक ; 160B, गौतासार ; 162B, षट्चक्रविवरण ; 164A, श्रीक्रम ; 165B, राघवभट्ट ; 166A, शङ्कराचार्य ; तन्त्रराज ; 166B, श्रीक्रमसंहिता ; 167A, गोरक्ष-संहिता ; 168B, योगरत्नावली ; 169A, नागभट्ट ; 170A, दक्षिणामूर्ति ; 170B, ज्ञानभाष्य ; 171B, ब्रह्मानन्द ; 173A, योगवाशिष्ठ ; 173B, महामुक्तितन्त्र ; 174B, पञ्चतत्त्व ; 175B, ज्ञानभाष्य ; 179B, सारसमुच्चय ; 184A, प्रपञ्चसार ; 185A, श्रीतत्त्वचिन्तामणि ; 185B, ऊर्ध्वाम्नाय ।

Harisevaka.

6604.

96. सारसमुच्चयः । *Sārasamuccaya*.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 1-67. Lines, 8-9. Extent in ślokas, 1,000. Character, Nāgara. Appearance, old. Complete.

The present MS has been described in L. II. 864. The work which was composed in 1770 V.S. is in one of the introductory verses stated to be an abridgment of the *Yuktabhavadēva* (VSP., p. 251) of Bhavadēva, son of Kṛṣṇadēva and author of a good many works on Yoga and other topics (*Cat. Cat.* I. 398, IO. IV. 2270, L. V. 1884), who wrote in the 16th century. The work is called *Yogasārasaṃgraha* in the colophon while *Sārasamuccaya* seems to be the name referred to in one of the introductory verses. The correct name may be *Yogasārasamuccaya* (*Cat. Cat.* II. 112).

Rāmacandra.

6605.

5538A. तत्त्वयोगबिन्दुः । *Tattvayogabindu.*

Substance, machine-made paper. 8×6 inches. Pages, 25 (arranged in book-form). Lines, 23. Extent in ślokas, 400. Character, Bengali. Appearance, good. Complete.

Beginning :—

अथ राजयोगप्रकारो लिख्यते । राजयोगस्य इदं फलं येन राजयोगेन अनेकराज्यभोगसमय एव अनेकपार्थिवविनोदप्रेक्षणसमय एव बज्जतरकालं शरीरस्थितिर्भवति स एव राजयोगः । तस्य एते भेदाः । क्रियायोगः ज्ञानयोगः चर्चायोगः हठयोगः कर्मयोगः लययोगः ध्यानयोगः मन्त्रयोगः लक्ष्ययोगः वासनायोगः शिवयोगः ब्रह्मयोगः अद्वैतयोगः राजयोगः सिद्धयोगः । एते पञ्चदश योगाः ।

End :—

यस्य मनः सहजानन्दे मग्नं भवति तेन पुरुषेण दृष्टिः स्थिरा कर्त्तव्या आसनं दृढं कर्त्तव्यं पवनः स्थिरः कर्त्तव्यः एतादृशः कश्चिन्नियमः सिद्धस्य नोक्तः । मनःपवनाभ्यां यदा सहजानन्दः स्वस्वरूपेण प्रकाशयते स सहजो योगः कथ्यते । राजयोगमध्ये इति चक्रवर्तिनामकथनम् ।

Colophon :—

इति परमहंस्यां श्रीरामचन्द्रविरचितायां तत्त्वयोगबिन्दुः समाप्तः ।

6606.

11019. *Tattvayogabindu.*

Substance, country-made paper. 10×4½ inches. Folia, 28. Lines, 8, 9. Extent in ślokas, 400. Character, Nāgara. Date, Samvat 1818. Appearance, old and discoloured. Complete.

Post-colophon Statement:—

शुभमस्तु । संवत् १८१८ समय वैशाख वदि तृतीया बुधवासरे ।
लिखितं श्रीदीक्षितकलानाथ तत्पुत्रेण चन्द्रमणि । शुभं भूयात् ।

Subhacandra.

6607.

9768. ज्ञानार्णवः । *Jñānārṇava*.

Substance, country-made paper. 12×5 inches. Folia, 17-94, of which. Fol. Nos. 24-40, 45, 46, 57, 59-64, and 79-91 are missing. Lines, 11 Extent in ślokas, 2,000. Character, Nāgara. Appearance, old. Incomplete.

Colophons:—

17A, इति श्रीशुभचन्द्रविरचिते ज्ञानार्णवे योगप्रदीपे योगप्रशंसनाधिकारः पञ्चमः; 19B, °दर्शनशुद्धाधिकारः षष्ठः; 20B, °ज्ञानोपयोगो नामाधिकारः सप्तमः; 44B, अक्षविषयनिरोकप्रकरणम् एकोनविंशतिमम्; 47B, °चित्तत्व-प्रकरणं विंशतिमं; 49A, °मनोव्यापारप्रकरणं एकविंशतिमं; 50B, °रागद्वेष-प्रकरणं द्वाविंशतिमं; 52A, °शान्त्यप्रकरणं त्रयोविंशतिमं; 54A, °आर्त्ताध्यान-प्रकरणं चतुर्विंशतिमं; 55A, °हिंसनन्दः प्रथमं प्रकरणं पञ्चविंशतिमं; 55B, °सत्यरौद्रं द्वितीयं प्रकरणं षड्विंशतिमं; 56A, °चौर्यानन्दरौद्रं तृतीयं प्रकरणं सप्तविंशतिमम्; °संरक्षणानन्दरौद्रं चतुर्थं प्रकरणमष्टाविंशतिमं; 56B, °आर्त्ताध्यानप्रकरणमेकोनत्रिंशतिमं; 58A, °विरुद्धस्थानप्रकरणं त्रिंशतिमं; 66B, °सर्वीर्यध्यानप्रकरणं त्रयस्त्रिंशतिमं; 70B, °शुद्धोपयोगविचारप्रकरणं चतुस्त्रिंशतिमं; 71B, °आज्ञाविचयप्रकरणं पञ्चत्रिंशतिमं; 72B, °अपायविचय-प्रकरणं षट्त्रिंशत्तमं; 74A, °विपाकविचयप्रकरणं सप्तत्रिंशतिमं; 92A, °रूपातीतप्रकरणं द्विचत्वारिंशतिमं; 93B, °धर्मध्यानफलप्रतिपादनप्रकरणं त्रय-श्चत्वारिंशतिमं ।

Kāśinātha.

6608.

6520. योगसिद्धान्तमञ्जरी । *Yogasiddhāntamañjarī.*

Substance, country-made paper. 10×4½ inches. Folia, 8. Lines, 8. Extent in ślokas, 150. Character, Nāgara. Date, Samvat 1961. Appearance, fair but worm-eaten. Complete.

Beginning :—

वीरासनैकनिलयाय हिरण्मयाय
 न्यग्रोधमूलगृहिणे निटिलेक्षणाय ।
 गङ्गाधराय गजचर्मविभूषणाय
 प्राचीनपुण्यपुरुषाय नमः शिवाय ॥
 ललिताम्बापदद्वन्द्वं निधाय हृदि सुन्दरम् ।
 रच्यते [काशि]नाथेन योगसिद्धान्तमञ्जरी ॥
 अतः परं प्रवक्ष्यामि योगं परमदुर्लभम् ।
 तत्र प्रथमं प्रधानभूतं वेदान्तमतमाह ।
 ऐक्यं जीवात्मनोराज्येयं योगविशारदाः ।
 एतत्तत्त्वमसीत्यादिश्रुतिप्रसिद्धम् । यत् प्रयोगसारे निष्कलस्या-
 प्रमेयस्य परमात्मनः सन्धानं योगमित्याहुः । संसारोच्छि-
 साधनमिति ।
 श्रीविद्योपासकमतमाह ।
 शिवशम्भ्वात्मकं ज्ञानं जगुरागमवेदिनः । शिवशम्भ्वोरभेद-
 ज्ञानमित्यर्थः ।

End :—

ये त्विमं विष्णुमव्यक्तं मां च देवं महेश्वरम् ।
 एकभावेन पश्यन्ति न तेषां पुनरुद्भवः ॥
 इत्यलमतिविस्तरेण ।

Colophon :—

इति श्रीमद्भट्टोपनामकजयरामभट्टसुतवाराणसीगर्भसम्भव-
काशीनाथापरपर्यायविश्वनाथविरचिता योगसिद्धान्तमञ्जरी
समाप्ता ।

Post-colophon Statement :—

श्रीललिताम्बार्पणमस्तु । श्रीसंवत् १९६१ । मीः श्रावण वदी
११ । मालवीयबालमुकुन्दस्येदं पुस्तकम् ।

Gorakṣanātha.

6609.

160. गोरक्षशतकम् । *Gorakṣaśataka*.

Substance, machine-made paper. 19×4½ inches. Folia, 4. Lines, 11.
Extent in ślokas, 250. Character, Bengali. Appearance, old. Complete.

The present MS has been described in L. I. 451. The work, consisting of two *śatakas*, has been published under the name *Gorakṣapaddhati* by Gangavishnu Krishnadas (Lakshmivenkatesvar Press, Kalyan, Bombay, 1846 Ś.E.). The *śatakas* are not distinguished by sectional colophons in any of the MSS described here except the one described under No. 6613 below. The first *śataka* has been edited and translated by G. W. Briggs (*Gorakhnath and the Kānpṭā Yogīs*, Calcutta, 1938, pp. 284ff.). It will be noticed that the work is referred to under different titles in different MSS.

6610.

3770. *Gorakṣaśataka*.

Substance, country-made paper. 10×4 inches. Folia, 12. Lines, 9.
Extent in ślokas, 250. Character, Nāgara. Appearance, discoloured.
Complete.

6611.

4017. *Gorakṣaśataka.*

Substance, country-made paper. 10×4 inches. Folia, 13. Lines, 8. Extent in ślokaś, 250. Character, Nāgara. Appearance, good. Complete.

6612.

5541. *Gorakṣaśataka.*

Substance, machine-made paper (bound in book-form). Pages, 39 to 55. 8×6 inches. Lines, 19–24. Extent in ślokaś, 250. Character, Bengali. Appearance, good. Complete.

On the last page of the present MS the *Yatipañcaka* of Śaṅkarācārya is quoted in a different hand.

6613.

9378. *Gorakṣaśataka.*

Substance, country-made paper. 11½×6 inches. Folia, 11. Lines, 11. Extent in ślokaś, 250. Character, Nāgara. Appearance, fair. Complete.

The colophons in this MS refer to the work as *Gorakṣayogaśāstra* and *Muktisopānaśamketa*.

6614.

3636E. *Gorakṣaśataka.*

Substance, country-made paper. 14×3½ inches. Folia, 5. Lines, 10. Character, Bengali. Appearance, dilapidated. Incomplete.

The present MS contains the first half of the work with a portion of the second half.

6615.

4343. *Gorakṣaśataka.*

Substance, country-made paper. $13\frac{1}{2} \times 3$ inches. Folia, 11. Lines, 4, 5. Extent in ślokaś, 150. Character, Bengali. Appearance, old and discoloured. Complete.

The colophon in the present MS refers to the work as *Gorakṣasamhitā*. The contents of the present MS have occasional disagreements with those of the MSS described above.

6616.

9094. *Gorakṣaśataka.*

Substance, country-made paper. $14 \times 7\frac{1}{2}$ inches. Folia, 17. Lines, 14 to 16. Extent in ślokaś, 900. Character, Nāgara. Date, Samvat 1930. Appearance, fair. Incomplete.

The present MS contains the first *śataka* of the work accompanied by an anonymous commentary.

Beginning of the commentary :—

श्रीशम्भुं श्रीहरिं सूर्यं हेरम्बं जगदीश्वरीम् ।
 प्रणम्य शतकव्याख्यां कुर्मो योगतरङ्गिणीम् ॥
 अथ योगस्य प्रकरणारम्भे श्रीभगवान् गोरक्षः श्रीगुरुपादाभि-
 वन्दनात्मकं मङ्गलं ग्रन्थनिर्विघ्नतासिद्धये स्तुतितं शिष्यशिष्यायै
 निबध्नाति अर्थात् विषयप्रयोजने च सूचयति श्रीगुरुमिति ।

Post-colophon Statement :—

सम्बत् १९३० भादौ मासे कृष्णपक्षे ४ सोमवासरे काश्यायां
 धर्मेश्वरनिकटे शुभम् ।

6617.

10490. *Gorakṣaśataka.*

Substance, machine-made paper (bound in book form). $6\frac{1}{2} \times 8\frac{1}{2}$ inches. Folia, 29. Lines, 26. Extent in ślokaś, 1,000. Character, Nāgara. Appearance, fair. Date, Samvat 1944. Incomplete.

The present MS contains the second half of the work which is called here in the colophon the *Muktisopāna*. The text is accompanied by Lakṣmīnārāyaṇa's commentaries in Sanskrit and Hindi. The commentaries were completed on the 11th day of the month of Māgha, 1943 V.S. The date is given at the ends of both the commentaries.

A MS containing the commentary on the first half of the work is possessed by the Bhandarkar Oriental Research Institute (Briggs, *op. cit.*, p. 256).

Beginning of the Sanskrit commentary:—

ध्यात्वा कुम्भवराननं भगवतीं वाग्देवतां श्रीगुरुं
नत्वा तातमथ प्रसूं बुधवरान् वाराणसीवासिनः ।
मिश्रश्रीधरनोदितः शिवमुदे कुर्वे यथाश्रेमुषि
श्रीगोरक्षतद्वितीयशतके व्याख्यां तदाख्यामहम् ॥

अथ श्रीमदादिनाथप्रिष्यमत्येन्द्रनाथयोगीन्द्रप्रिष्यः श्रीमांस्तत्र
भवान् भगवान् गोरक्षनाथः निखिलजनोद्दिधीर्षाविहितपूर्वशतक-
कथितावशिष्टहठयोगपदार्थनिरूपणेच्छया हठयोगशास्त्रसारस्वरूप-
मुत्तरशतके तावत् प्राणापानगतिनिरोधफलं दर्शयति प्राण इति ।

Beginning of the Hindi commentary:—

गणपतिगिरिशसरस्वतीतातमातपद वन्द ।
गोरख उत्तरशतककी विरति करों सुखकंद ॥

End of the Hindi commentary :—

मिथ्र श्रीधर विप्रकी आज्ञा को छिय धार ।
गोरख उत्तर शतककी वाख्याकी सुविचार ॥
गुणजलनिधिविलभूमिमिति वर्ध माघ श्रिति आंहि ।
एकादशी गुरुवार यह पूर्ण काशी माहि ॥
आदिनाथ शङ्करगुरुगोरख आदिक सिद्ध ।
कृपा करें मुहि पर सदा औ सब जन गुणवृद्ध ॥

Colophon :—

इति श्रीमत्कौशल्यगोत्रोद्भवसारस्वतकुलतिलकसकलविद्या-
रत्नाकरश्रीमत्पण्डितठाकरदत्तशर्मशिष्यलक्ष्मीनारायणनामककवि-
वरविरचिता योगीन्द्रश्रीगोरक्षनाथकृतमुक्तिसोपाननामकहठयोग-
शास्त्रोत्तरशतकवाख्या बालबोधिनी सम्पन्ना ।

Post-colophon Statement :—

संवत् १९४४ । आवृत्त ० १३ मो० ।

6618.

184. *Gorakṣaśataka.*

Substance, country-made yellow paper. Folia, 5-7. 13×5 inches.
Lines, 9. Extent in ślokas, 70. Character, Bengali. Appearance, old.
Date, 1729 Ś.E. Incomplete.

The MS was described in L. I. 412. It forms part of a larger MS and begins from Fol. 5 which contains the last two lines with the colophon of another treatise as follows:

इत्युमामहेश्वरसंवादे स्वदेहे ब्रह्मज्ञानम् ।

The portion contained in the present MS is in the form of an interlocution between Nārada and Gotama. It deals with the elements of Yoga. Though introduced as the *Nāḍijñānadīpikā* belonging to the *Gorakṣasaṃhitā* the colophon calls it *antarayoga*.

Beginning:—

अथ गोरक्षसंहितायां नाडीज्ञानदीपिकेयम् ।

श्रीगौतम उवाच ।

देवर्षे योगयुक्तात्मन् योगानुभवदर्शक ।
सांख्ययोगविशेषज्ञ कर्मयोगनिषेवक ॥
विना योगं न सिध्येत कुण्डली च क्रमप्रभो ।
मूलचक्रे कुण्डलिनी यावन्निद्रायिता प्रभो ॥
तावत् किञ्चिन्न सिध्येत मन्त्रयन्तार्चनादिकम् ।

End:—

स्थाने तु पूजयेन्मन्त्री विशुद्ध[ः] शुद्धचेतस[ः] ।
मनो निवेश्य कृष्णे वै तन्मयो भवति ध्रुवम् ॥
यावन्मनोलये जाते कृष्णे स्वात्मनि चिन्मये ।
कृष्ण इत्युपलक्षणं स्वस्वदेवतापरम् ।
ततः सिद्धमगौ मन्त्री जपहोमं समभ्यसेत् ।
ततः परं न किञ्चिच्च कृष्णमस्ति मुने हरे ॥

Colophon:—

इति श्रीनारदगौतमसंवादेन्तरयोगः ।

Post-colophon Statement:—

शुभमस्तु शकाब्दाः १७२६ ।

Akulendranātha.

6619.

10724B. पौयूषरत्नमहोदधिः । *Pīyūṣaratnamahodadhi.*

Substance, palm-leaf. 11 × 2 inches. Folia, 2-32, of which Fol. Nos. 19 and 20 are missing. Lines, 4. Extent in ślokas. 350. Character, Newari. Appearance, old. Incomplete.

The work quotes from चिच्चिणीनाथ (2B), काकचण्डेश्वरीमत (5A), सरह (5B), विशेषाचार्य (6A), अकुलनाथ (7A), शिव (11A).

End:—

चतुर्दशभुवनेषु या या अवस्था भवति तत्काले तास्ता
वरणावृत्ता स देहेन सह सिद्धयोगी यस्मात्तिष्ठति तस्मात्
जीवन्मुक्तिविशेषे अकुलाख्यं विज्ञेयमिति उत्तमोत्तमव्याख्यानं
चतुर्थमिति ।

Last Colophon:—

इति श्रीअकुलेन्द्रनाथेन निर्मितसमस्तसारसंग्रहः पीयूषरत्न-
महोदधिर्नाम समाप्तमिति ।

6620.

10724D. [सारसंग्रहः । *Sārasaṃgraha.*]

Substance, palm-leaf. 11×2 inches. Folia, 1-54, of which Fol. 3 is missing and two folia each are marked 5 and 6. Extent in ślokas, 650 Character, Newari. Appearance, old. Incomplete.

It seems to contain summaries of different works. Akulanātha is here identified with Śiva.

Beginning:—

योसावनादिनिधनं परमार्थसार-

मूर्द्धाधमध्यविषवद्भि + + स्तश्चन्यम् ।

सर्वोपमानरहितं शिवशक्तिगर्भं

तस्मै सुबोधगुरवे चिदचिन्नमस्ते ॥

सर्वज्ञः सर्वदो व्यापी अनादिरजमव्ययः ।

निःप्रपञ्चं निरालम्बं अकुलं तं नमाम्यहम् ॥

कालोत्तरं समालोच्य विचार्य च पुनः पुनः ।
 सारात्सारं समाकृष्य श्रीमदकुलशम्भुना ॥
 अकुलाय विबोधाय हितार्थं सर्वयोगिनां ॥
 शिवदं वेदमित्याज्जर्विद्यमानं परं पदं ।
 तत् पदं वेदितं येन स विप्रो वेदपारगः ॥

Colophons of the different chapters:—

5A, इति श्रीमदकुलनाथोद्धृतकालोत्तरे इष्टोपदेशशिवधर्मोत्तरसार[ः]
 प्रथमोऽध्यायः ; 16B, इति श्रीमदकुलनाथोद्धृतनिर्व्याणकारिका-निःश्वास-
 कारिका[सा]र[ः] द्वितीयोऽध्यायः ; 18B, °वेदोत्तरसार-स्मृतिसार-कृष्णयोग-
 सार[ः] तृतीयोऽध्यायः ; 19A, °कुलपञ्चाशिकासारं चतुर्थोऽध्यायः ; 19B,
 °महाज्ञानसारः पञ्चमोऽध्यायः ; 24A, °श्रीमतसार[ः] षष्ठमोऽध्यायः ; 24B,
 °श्रीमदुत्तरसङ्गसार[ः] सप्तमोऽध्यायः ; 26A, °श्रीमच्चिद्विणीमतसारः अष्टमो-
 ऽध्यायः ; 29A, °महामायास्तोत्रसारे दशमोऽध्यायः ; 29B, °शङ्खयोग-
 महाज्ञानसारः षष्ठोऽध्यायः ; 35B, इति गीतासारः समाप्तः ; 51B, इति
 भट्टारकश्रीअकुलेन्द्रनाथावतारिते अकुलमहादर्शने बौद्धाभाये ।

Gaṅgānanda.

6621.

10724C. [योगसारः । *Yogasāra.*]

Substance, palm leaf. 11 × 2 inches. Folia, 33-46. Lines, 4. Extent
 in ślokas, 160. Character, Newari. Appearance, old. Incomplete.

Beginning:—

यतो जातमिदं सर्वं त्रैलोक्यं सचराचरम् ।
 लीयते प्रलये यत्र अकुलं तं नमाम्यहम् ॥
 या सा देहगता तृष्णा अदेहा षोडशान्तगा ।
 तस्मात्तृप्ततरा तृष्णा अकुला कुल पातु मां ॥

नमामि सर्वदेवानां देवीनां चरणाम्बुजम् ।
 सिद्धानां योगिनीनां च नमामि परमार्थतः ॥
 निरञ्जनं विबोधाय हितार्थं सर्वयोगिनां ।
 योगतः सर्वशास्त्राणां विचारार्थं पुनः पुनः ॥
 सारात्सारतरं + + भावामृतमहारसं ।
 श्लोकमेव प्रवक्ष्यामि यदुक्तं ग्रन्थकोटिभिः ॥
 गङ्गातौरे हिमगिरिशिलावज्रपद्मासनस्य
 ब्रह्मज्ञानाभ्यसनविधिना योगनिद्रां गतस्य ।
 किं तैर्भायं मम सुदिवसैर्यत्र ते निर्विशङ्काः
 सम्प्राप्तं ते जठरहरिणा स्तंभकं दुर्विनोदम् ॥

The work seeks to explain the main principles of Yoga by way of bringing out the significance of the different expressions used in the last verse quoted above.

End:—

एवं संचेपतः प्रोक्तं प्रभावगुणवर्णनं ।
 विस्तरेणैव न संचेपतः प्रोक्तं वर्षशतैरपि ॥
 योगाचार्येण संचिन्त्य श्रीगङ्गानन्दधौमता ।
 एवमादि प्रयोक्तव्यः कश्चित्तत्त्वविन्दकः ॥

 नास्ति ज्ञानात् परं तौर्थं नास्ति ज्ञानात् परं तपः ।
 नास्ति ज्ञानात् परो यज्ञस्तस्मात् ज्ञानं समाश्रयेत् ॥
 ये संसृता ज्ञानमयी स्तनापी ते यान्ति पारं भवसागरस्य ॥

Rāmabhadra.

6622.

141. चक्रदीपिका । *Cakradīpikā*.

Substance, machine-made paper. 17×5 inches. Folia, 4. Lines, 8. Extent in ślokas, 100. Character, Bengali. Date, Śaka 1727. Appearance, fair. Complete.

The work describes the creation of the various parts of the human body which is shown to be the universe in miniature. It incidentally refers to the six *cakras*.

Beginning :—

सपत्नीकं गुरुं नत्वा तथैव कुलदेवताम् ।
 रामभद्रसार्वभौमः कुरुते चक्रदीपिकाम् ॥
 अथ षट्चक्रविवरणम् । तत्र प्रथमं सृष्टिक्रमः । सृष्टिस्तु
 चतुर्विधा भवति । खेदाण्डजोद्भिदादिभेदात् ।

End :—

ईडा गङ्गा समाख्याता पिङ्गला यमुना स्मृता ।
 तयोर्मध्ये वसेन्नाडी सुषुम्ना सूक्ष्मरूपिणी ॥
 सा विख्याता महानाडी बाला रण्डा तपस्विनी ।
 भ्रूमध्ये मिलिता एताः चित्रेणैव कथ्यते बुधैः ॥

योगकौमुद्यामपि

गङ्गायमुनयोर्मध्ये बाला रण्डा तपस्विनी ।
 बलात्कारेण गृह्णीयात् तद्विष्णोः परमं पदम् ॥
 अस्यार्थः बाला रण्डा तपस्विनी सरस्वतीति अर्थात् सुषुम्ना-
 नाडीका सा बलात्कारेण आत्मनो वेगेन गङ्गायमुनयोरर्थात् ईडा-
 पिङ्गलयोर्मध्ये तद्विष्णोः परमं पदं भ्रूमध्यस्थानं गृह्णीयात् अतएव
 चित्रेणैव कथ्यते ।

Works quoted :—

रुद्रयामल, सारसमुच्चय (Fol. 1), योगकौमुदी (Fol. 4B).

Post-colophon Statement :—

शकाब्दाः १७२७ । वङ्गदेशीयपुष्पवाटीयग्रामे निवासी-
 श्रीगिरिधरशर्माः स्वाक्षरमिदम् ॥

Anonymous.

6623.

9936. षट्चक्रविवेचनम् । *Ṣaṭcakravivēcana.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folium, 1. Lines, 10 in all. Extent in ślokas, 15. Character, Nāgara. Appearance, fair. Complete.

In twelve stanzas, of which the first two are found in the *Gorakṣaśataka*, it gives a short account of the *Cakras* in the human body. A pictorial illustration of these is found on the obverse of the folium.

Beginning :—

षट्चक्रं षोडशाधारं त्रिशून्यं व्योमपञ्चकं ।
 स्वदेहे यो न जानाति कथं योगी स उच्यते ॥ १ ॥
 एकस्तम्भं नवद्वारं त्रिशून्यं पञ्च देवता[ः] ।
 पञ्चेन्द्रियकुटुम्बेषु यत्रात्मा तत्र मे गृहम् ॥ २ ॥
 अथाधारं गुदे चक्रं स्वाधिष्ठानन्तु श्रेयसि ।
 मणिपूरन्तथा नाभौ हृदि चक्रमनाहतं ॥ ३ ॥
 करणे विशुद्धिचक्रञ्च आञ्जाचक्रन्तु मस्तके ।
 षडेतानि तु चक्राणि परिज्ञेयानि योगिभिः ॥ ४ ॥
 ललाटचक्रे दे पत्रे ह क्ष इत्यक्षरद्वयं ।
 करणे षोडशपत्राणि तत्र स्युः षोडशस्वराः ॥ ५ ॥

Colophon :—

षट्चक्रविवेचनं समाप्तम् ।

E. STOTRAS AND KAVACAS OF DIFFERENT DEITIES.

I. ŚAKTI.

(1) KĀLI.

6624.

2839. कर्पूरस्तोत्रम् । *Karpūrastotra*.

Substance, country-made paper. 17×3 inches. Folia, 2. Lines, 7. Extent in ślokas, 60. Character, Bengali. Appearance, old and worn-out. Complete.

It is a well-known *stotra* printed in various collections of *stotras*. A portion of the *kavaca* of Kālī known as the *jaganmaṅgala kavaca* is found at the end of the MS.

6625.

9480. *Karpūrastotra*.

Substance, country-made paper. $6\frac{1}{2} \times 4$ inches. Folia, 6. Lines, 9. Extent in ślokas, 60. Character, Nāgara. Date, Saṃvat 1816. Appearance, fair. Complete.

6626.

5819. *Karpūrastotra*.

Substance, country-made paper. $11 \times 4\frac{1}{2}$ inches. Folia, 6. In Tri-pāṭha form. Character, Nāgara. Appearance, good. Complete.

The text is accompanied by a commentary by Veṇu-dhara who wrote under the patronage of Pratāpasimha.

Beginning of the commentary:—

नमानि हरमानिनौरुचिपदपाथो(पाथ्यो)रुहं

जनालिभिरभियुतं ललितगद्यपद्यादिभिः ।

शिरोभिरभिवन्दितं सुरमहेन्द्रभृगवादिभि-
 स्त्रिकालमधिपूजितं जलजयोनिमिद्धादिभिः ॥
 कर्पूरवर्तिकादीपः कर्पूरस्तवदीपकः (दिपका)
 प्रकाश्यते यथा श्रीमद्देवनाथरसैरलम् ॥

End :—

समस्तभूपालशिरोग्रभूषण-
 प्रतापसिंह[स्य] यशः सुकीर्त्यते ।
 शिवोक्तकर्पूरनुतिप्रदीपिकां
 मुदाकरो[द्] वेणुधरः सुरी(वी)श्वरः ॥

Colophon :—

इति वेणुधरकृता कर्पूरस्तवदीपिका समाप्ता ॥

6627.

5820. *Karpūrastotra.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 27. Lines, 7.
 Extent in ślokas, 250. Character, Nāgara. Appearance, fair. Complete.

The text is accompanied by the commentary *Karpūra-stavadīpikā* of Kāśinātha.

Beginning of the commentary :—

अनाद्यायाखिलाद्याय मायिने गतमायिने ।
 अरूपाय सरूपाय दक्षिण[I]मूर्त्तये नमः ॥
 न जानामि तीर्थं न जानामि योगं
 न जानामि + + लयं वा किमेतत् ।
 न जानामि भक्तिं व्रतं चापि मात-
 र्गतित्वं गतित्वं त्वमेका भवानि ॥

कालिकां सकललोकपालिकां
 लोहिताक्तगलमुण्डमालिकाम् ।
 भावयामि कविताप्रणालिकां
 देहकान्तिजितमेघमालिकाम् ॥
 नत्वा विश्वेश्वरं देवीं मातरं पितरं तथा ।
 काशीनाथ[ः] प्रतनुते कर्पूरस्तवदीपिकाम् ॥

Colophon :—

इति श्रीमद्भुडोपनामकजयरामभट्टसुत-वारानसीगर्भसम्भव-
 दक्षिणाचारमतप्रवर्तक-काशीनाथविरचिता कर्पूरस्तवदीपिका
 समाप्ता ।

6628.

3385. *Karpūrastotra.*

Substance, country-made paper. 16×4 inches. Folia, 13. Lines, 8.
 Extent in ślokas, 425. Character, Bengali. Appearance, good. Complete.

The text is accompanied by the commentary of
 Durgārāma Siddhāntavāgīśa.

Beginning of the commentary :—

या सूते सचराचरं जगदिदं यद्भाषया भाषते
 यत्कारुण्यकर्णार्पणामविभवं सुस्थं परं तिसृति ।
 यस्यामेति लयं लये पुनरिदं शम्भुस्वयम्भुस्वभू-
 वृन्दैर्वन्दितपादपद्मयुगला पायादसौ कालिका ॥
 विश्वं मोहमहोर्म्मिजन्मजलधौ ममं समुदीक्ष्य तत्-
 कारुण्यार्द्रहृदोद्दिधौर्षुरकरोत् श्रीभैरवो यां स्तुतिम् ।
 मन्त्रोद्धारबलिस्वरूपकथनैः श्रीदक्षिणायाः परां
 दुर्गारामधरासुरो वितनुते व्याख्यां तु तस्याः स्तुतेः ॥

End :—

नत्वा पदाम्बुहमीशमुखैर्दिवौको-
 वृन्दैर्नुतं सपदि दक्षिणकालिकायाः ।
 यस्याः स्तुतेर्विरचिता विवृतिः समाप्तिम्
 आप्ता वियत् + + + चन्द्रमिते हि वर्षे ॥

Colophon :—

इति श्रीदुर्गारामसिद्धान्तवागीशभट्टाचार्यविरचिता श्रीश्यामा-
 स्तवटीका समाप्ता ।

6629.

5789. *Karpūrastotra.*

Substance, country-made paper. 12×4 inches. Folia, 14. Lines, 10.
 Extent in ślokas, 425. Character, Nāgara. Appearance, good. Complete.

The text is accompanied by the commentary of
 Durgārāma.

6630.

5056. *Karpūrastotra.*

Substance, country-made yellow paper. 13×3½ inches. Folia, 7.
 Lines, 8. Extent in ślokas, 220. Character, Bengali. Date, Śaka 1732.
 Appearance, good. Complete.

The text is accompanied by the commentary of
 Kālicaraṇa.

Beginning of the commentary :—

वन्दे तां परदेवतां त्रिनयनां श्यामां सुभीमाननां
 दोर्दण्डामरवैरिदालनरतां दासप्रियां सर्वदा ।
 नानाक्रयसदाशवासनरतां मुण्डालिमालाधरां
 यस्याः पादतले लुठन्ति सततं देवाः सद्यक्षाश्रयाः ॥

अथ श्रीमहाकालरचितश्रीकालीस्तोत्रटीका ।
 जन्मसाफल्यकामेन श्रीकालीचरणेन भोः ।
 श्रीकालिकायाः कर्पूरस्तवटीका वितन्यते ॥

Colophon :—

इति कामदेवपण्डितवंशसम्भवश्रीकालीचरणविरचिता श्रीमहा-
 कालप्रणीतश्रीदक्षिणकालिकास्तोत्रटीका समाप्ता ।

Post-colophon Statement :—

विश्वेश्वरपुरे टीकां श्रीमहेशः समालिखत् ।
 श्रीकालिकायाः स्तोत्रीयामतिभक्तियुतो मुदा ॥
 प्रकाब्दा १७३२ ।

6631.

175. *Commentary on the Karpūrastotra.*

Substance, machine-made paper. $15\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 9. Lines, 5.
 Extent in ślokas, 130. Character, Bengali. Date, 1726 S.E. Appearance,
 old. Complete.

The present MS has been described in L. I. 473 where the commentary is attributed to Anantarāma though there is no mention of his name anywhere in the MS. It has also no agreement with a manuscript of Anantarāma's commentary (belonging to the old collection of the Society) where his name is explicitly mentioned both in the introductory verse and in the colophon.

Post-colophon Statement :—

शाके षष्ठयनाद्रिसोमगणिते मासे तथा चाश्विने
 वारे देवगुरोः सदा शुभमयस्तोत्रं समुल्लासकम् ।
 सम्पूर्णं सकलार्थदं सुखमयं सर्वार्थसिद्धिप्रदं
 विद्यावेदविशारदं गुणयुतं गुह्यं गुरुणां मतम् ॥
 शुभमस्तु प्रकाब्दाः १७२६ ।

6632.

5621G. *Commentary on the Karpūrastotra.*

Substance, palm leaf. 14×1 inches. Folia, 114 to 119. Lines, 5. Extent in ślokas, 100. Character, Uḍiya. Appearance, good. Complete.

The colophon attributes the commentary to the great Śaṅkarācārya.

Beginning :—

भैरव उवाच कर्पूरमिति ।

हे मातस्ते स्तवकर्पूरबीजं ये जनाः ।

Colophon :—

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीशङ्कराचार्यविरचिता
कर्पूरस्तोत्रटीका समाप्ता ।

6633.

5900. *Commentary on the Karpūrastotra.*

Substance, country-made paper. 10½×4½ inches. Folia, 16. Lines, 7-9. Extent in ślokas, 240. Character, Nāgara. Appearance, good. Complete.

Kṛṣṇa Paṇḍita, the commentator, is stated to have written at the instance of one Jayarāma, the astrologer.

Beginning :—

कर्पूरस्तवराजस्य महाकालकृतस्य च ।

स्तुटार्थं प्रकरोत्येनां व्याख्यां श्रीकृष्णपण्डितः ॥

End :—

ज्योतिर्विज्जयरामेण नियुक्तः कृष्णपण्डितः ।

कालीस्तवप्रकाशं च चक्रे संयमिनां मुदे ॥

6634.

8273. कामकलाकालीस्तोत्रम् । *Kāmakalākālīstotra.*

Substance, country-made paper. 8×4 inches. Foliā, 6. Lines, 7.
Extent in ślokas, 80. Character, Nāgara. Date, Śaka 1711. Appearance,
discoloured. Complete.

Though called a *stotra* it is of the nature of a *mālāmantra*.

Beginning :—

श्रीमहाकाल उवाच ।

अथ वक्ष्ये महेशानि महापातकनाशनम् ।

गद्यं सहस्रनाम्नस्तु संजीवनतया स्थितम् ॥

पठन् यत् सफलं कुर्यात् प्राक्तनं सकलं प्रिये ।

अपठन् विफलं तद्वत् तद्वस्तु कथयामि ते ॥

ॐ ह्रीं जय जय कामकलाकालि कपालिनि सिद्धिकरालि
सिद्धिविकरालि महाबलिनि

End :—

इतीदं गद्यमुदितं मन्त्ररूपं वरानने ।

सहस्रनामस्तोत्रस्य चादावन्ते च योजयेत् ॥

अशक्तवानो द्वौ वारौ पठेच्छेषमिमं स्तवम् ।

सहस्रनामस्तोत्रस्य तदैव प्राप्यते फलम् ॥

अपठन् गद्यमेतत् तत्फलं नो समाप्नुयात् ।

यत्फलं स्तोत्रराजस्य पाठेनाप्नोति साधकः ॥

तत्फलं गद्यपाठेन लभते नात्र संशयः ॥

Colophon :—

इत्यादिनाथविरचितायां महाकालसंहितायां श्रीकामकला-
काल्या गद्यस्तोत्रं समाप्तम् ।

Post-colophon Statement :—

सस्ति श्रीशकाब्दाः १७११ आश्विनकृष्णसप्तम्यां श्रीपू बाहादुर-
साह युवराजाधिराजकस्यार्थे लिखितमिदं श्रीदुर्गानाथशर्माणा
नेपालदेशे श्रीपू पशुपतिसन्निधाने ।

6635.

2471. श्यामास्तोचम् । *Śyāmāstotra.*

Substance, country-made paper. $8\frac{1}{2} \times 3$ inches. Folia, 2. Lines, 6,
7, 8. Extent in ślokas, 25. Character, Nāgara. Appearance, discoloured
and pasted. Complete.

The *stotra* consists of a collection of names all preceded
by the adjective *mahat*. It is called *aṣṭotturaśatanāma* in
one of the introductory verses as well as in the colophon
of the following MS.

Beginning :—

कल्पद्रुमवने रम्ये रत्नसिंहासनोपरि ।
उमया सहितं रुद्रं पप्रच्छ नन्दिकेश्वरः ॥

Beginning of the stotra proper :—

महती चेतना माया महादेवी महेश्वरी ।
महाबुद्धिर्महाचण्डी महाकाली महाकला ॥

Colophon :—

इति रुद्रयामले भैरवतन्त्रे श्यामास्तोत्रं संपूर्णम् ।

6636.

10209. *Śyāmāstotra.*

Substance, machine-made paper. $7 \times 4\frac{1}{2}$ inches. Folia, 2. Lines, 15.
Extent in ślokas, 20. Character, Nāgara. Appearance, discoloured. Com-
plete.

The present MS does not contain the few introductory verses found in the previous MS.

The hymn is followed by a few lines giving *mantras* of the planets.

A leaf contained in the MS gives the *mantras* required for sacrificing various animals and fruits.

6637.

4641. दक्षिणकालिकास्तोत्रम् । *Dakṣiṇakālikāstotra.*

Substance, country-made yellow paper. $15\frac{1}{2} \times 5$ inches. Folia, 5. Lines, 12 on a page. Extent in ślokas, 270. Character, Bengali. Appearance, old. Complete.

Beginning :—

पञ्चम्यां शनिवासरे प्रियतमे कालीं करालाननां
ध्यात्वावाह्य विधाय पूजितमपि स्तुत्वा स्तवेनामुना ।
संसारार्णवतारकेण तरुणीवृन्दं सदा मोहयन्
क्रीडित्वा गजवाजिभिः प्रियतमे रुद्रत्वमन्ते व्रजेत् ॥

श्रीदेव्युवाच ।

संसारतारकं स्तोत्रं पूर्वोक्तं वृषभध्वज ।
इदानीं कथयेशान यद्यहं वल्लभा तव ॥

Beginning of the stotra proper :—

दलदञ्जनपुञ्जाभा कल्पान्ताम्भोधरप्रभा ।
महातिमिरनीलाङ्गी नीलाचलवनदुतिः ॥
इन्द्रनीलमणिस्वच्छा नीलोत्पलदलच्छविः ।
शिखरेण गलोद्दामद्युतिमार्कताद्रिवत् ॥

Colophon :—

इति श्रीरुद्रयामले महातन्त्रे श्रीदेवीश्वरसंवादे चन्द्रचूड-
प्रोक्तायां संहितायामुत्तराम्नायपरिशोधने उत्तरपटले पञ्चमकल्पे

राजराजेश्वर्या अनिरुद्धसरस्वत्याः श्रीदक्षिणकालिकादेव्याः
संसारतारकं नाम स्तोत्रं समाप्तम् ।

6638.

176. कालीसहस्रनामस्तोत्रम् । *Kālīśahasranāmastotra.*

Substance, country-made yellow paper. $13\frac{1}{2} \times 5$ inches. Folia, 5. Lines, 6-8. Extent in ślokas, 100. Character, Bengali. Appearance, old. Incomplete.

The present MS has been described in L. I. 409. Another MS which omits some of the initial verses is described in L. IX. 2959. The hymn has been published in the *Stotraratnākara* (Madras, 1929, Part II, pp. 79-102). The present MS runs up to verse 71 of the printed edition.

6639.

201. *Kālīśahasranāmastotra.*

Substance, country-made yellow paper. $16 \times 5\frac{1}{2}$ inches. Folia, 22. Lines, 7. Extent in ślokas, 450. Character, Bengali. Appearance, fair. Complete.

The present MS has been described in L. I. 478.

This hymn consists of names of Kālī, all beginning with *k*. It is stated to belong to the *Mahākālasaṃhitā*.

Beginning :—

कैलासशिखरे रम्ये नानारत्नविभूषिते ।

नानावृक्षलताकीर्णे नानापद्मिर्वैर्युते ॥

चतुर्मण्डपसंयुक्ते शृङ्गारमण्डपान्विते ।

समाधौ संस्थितं शान्तं ब्रीडन्तं योगिनीप्रियम् ॥

तत्र मौनधरं दृष्ट्वा देवी पप्रच्छ शृङ्गारम् ।

श्रीदेव्युवाच ।

किं त्वया जप्यते नाथ किं त्वया स्मर्यते सदा ।

स्थितिः कुत्र विलीनास्ति पुनः कुत्र प्रजायते ॥

ब्रह्माण्डकारणं किं तत् किमाद्यं कारणं महत् ।

मनोरथमयी सिद्धिस्तथा वाञ्छामयी शिव ॥

Colophon :—

इति श्रीमदादिनाथमहाकालविरचितायां महाकालसंहितायां
कालीकालसंवादे सुन्दरीशक्तिदानाख्यं कालीस्वरूपं सहस्रनाम-
स्तोत्रम् समाप्तम् ।

6640.

2777. *Kālīsahasranāmastotra.*

Substance, country-made reddish paper. 18×3½ inches. Folia, 18.
Lines, 6. Extent in ślokas, 450. Character, Bengali. Appearance, fair.
Complete.

6641.

4675. *Kālīsahasranāmastotra.*

Substance, country-made paper. 16×5½ inches. Folia, 71-82. Lines,
11. Character, Bengali. Extent in ślokas, 450. Appearance, fair.
Complete.

Post-colophon Statement :—

नवीननीरदनिन्दितनिविडकादम्बिनीववरणे । श्रीकृष्णचरण-
सेनस्य स्वाक्षरमेतदिति ।

6642.

11002. *Kālikāsahasranāmastotra.*

Substance, country-made paper. 6½×3½ inches. Folia, 19, 21-28,
59, 61. Lines, 6, 7 on a page. Extent in ślokas, 70. Character, Nāgara.
Appearance, fair. Incomplete.

[This MS was found missing at the time of printing the Catalogue.]

6643.

3451. *Kālīsahasranāmastotraṭīkā.*

Substance, country-made yellow paper. $18\frac{1}{2} \times 6$ inches. Folia, 35. Lines, 10. Extent in ślokas, 1,400. Character, Bengali. Appearance, fair. Complete.

The name of the commentator is not given in the present MS. According to the colophons of the MSS described under Nos. 6644 and 6646 the name is Pūrṇānanda Paramahansa.

6644.

171. *Kālīsahasranāmastotraṭīkā.*

Substance, country-made yellow paper. $16 \times 5\frac{1}{2}$ inches. Folia, 26. Lines, 12. Extent in ślokas, 1,140. Character, Bengali. Incomplete.

The present MS has been described in L. I. 477. It comes to an end at Fol. 29A of the MS described above. The commentary runs up to a portion of the *phalaśruti* section.

6645.

4631. *Kālīsahasranāmastotraṭīkā.*

Substance, country-made paper. $14 \times 3\frac{1}{2}$ inches. Folia, 24. Lines, 6. Extent in ślokas, 550. Character, Bengali. Appearance, discoloured. Incomplete.

This MS, which contains the commentary up to name No. 456, reaches as far as a portion of Fol. 15A of the MS described under No. 6643.

6646.

4677. *Kālīsahasranāmastotraṭīkā.*

Substance, country-made paper. $11 \times 4\frac{1}{2}$ inches. Folia, 20. Lines, 9 (with two Fol. measuring $10 \times 3\frac{1}{2}$ inches). Extent in ślokas, 400. Character, Bengali. Appearance, fair. Incomplete.

The present MS which comes to an end at Fol. 28A of the MS described under No. 6643 contains the commentary on names Nos. 457-1000, together with a very small portion of the *phalaśruti* section.

6647.

8785. कालीहृदयम् । *Kālīhṛdaya*.

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Folia, 3. Lines, 10. Extent in ślokas, 75. Character, Nāgara. Appearance, old. Complete.

This contains a long *mantra* of the goddess which is called *hṛdaya*.

Colophon :—

इति देवीयामले कालीहृदयं सम्पूर्णम् ।

6648.

10116. [श्वेतकालीस्तोत्राणि । *Svetakālīstotrāṇi*.]

Substance, country-made yellow paper. 11×4 inches. Folia, 13. Lines, 11, 12. Extent in ślokas, 500. Character, Nāgara. Date, Ś.E. 1737. Appearance, fair. Complete.

This contains (I) श्वेतकालीकवच, (II) श्वेतकालीशतनामस्तोत्र, (III) श्वेतकालीसहस्रनामस्तोत्र, (IV) श्वेतकालीस्त्वरज, and (V) श्वेतकालीमातृकास्तोत्र ।

I.

Beginning :—

श्रीभैरव उवाच ।

सहस्रनामतः पूर्वं पठनीयं तु यद् भवेत् ।

तदहं संप्रवक्ष्यामि दिव्यं कवचमुत्तमम् ॥

Colophon :—

2B, इति श्रीवाडवानलीयमहातन्त्रे श्रीश्वेतकालीकवचं संपूर्णम् ।

II.

Beginning :—

श्रीश्वेतकाल्यै श्रुतनामानि लिख्यन्ते ।

अथातः संप्रवक्ष्यामि गुह्याद् गुह्यतरं परम् ।

श्वेतायाः कालिकायास्तु नाम्नामष्टोत्तरं श्रुतम् ॥

... ..

श्वेतकाली महाकाली कालिका कालनाशिनी ।

कालेश्वरी कालरात्रिः कालनाथप्रपूजिता ॥

Colophon :—

3B, इति श्रीसिद्धान्तसंग्रहे षट्सिद्धसारस्तोत्रश्रीश्वेतकाल्यष्टोत्तर-
श्रुतनामस्तोत्रं संपूर्णम् ।

III.

Beginning :—

अथैतत्सहस्रनामानि लिख्यन्ते । तदुक्तं वाडवानलीयमहातन्त्रे
अष्टादशसाहस्रसंहितायां

कैलासशिखरासीनं प्रसन्नमुखपङ्कजम् ।

गणेशस्कन्दनन्द्यादिप्रमथैः परिसेवितम् ॥

... ..

शङ्करं परिप्रच्छ प्रणम्य गिरिनन्दिनी ।

श्रीदेवुवाच ।

भगवन् सर्वधर्मज्ञ सर्वभूतहिते रत ।

... ..

श्वेतकाल्या महादेव्या यत्त्वया सूचितं पुरा ।

स्तोत्रं सहस्रनामाख्यं तदिदानीं वद प्रभो ॥

श्रीश्वर उवाच ।

... ..

श्वेताम्बरा श्वेतवर्णा श्वेतगन्धानुलेपना ।

श्वेतपुष्पार्चनप्रीता श्वेतमाल्यविभूषणा ॥

Colophon:—

11B, इति श्रीवाडवानलीयमहातन्त्रे अष्टादशसाहस्रिकायां संहितायां
श्रीश्वेतकालीसहस्रनामस्तोत्रं समाप्तम् ।

IV.

Beginning:—

श्रीश्वर उवाच ।

त्रिपुरस्य वधे देवि यामरा संस्तुता पुरा ।

तस्याः स्तोत्रं प्रवक्ष्यामि श्वेतकाल्याः शुचिस्मिते ।

प्रणमामि महादेवीं कालिकां भक्तवत्सलाम् ।

श्वेतवर्णां जगद्धात्रीं सर्वदेवप्रपूजिताम् ॥

Colophon:—

13A, इति श्रीमातृकाकल्पे उमासहेश्वरसंवादे श्रीश्वेतकालीस्तवराजः
समाप्तः ।

V.

Beginning:—

कर्पूरकुण्डधवलं विलसत्त्रिनेत्रं

दन्ताक्षसूत्रशुभमोदकपर्शुहस्तं ।

नागाननं सकलसिद्धिकरं गणेशं

लम्बोदरं प्रणतविघ्नहरं नमामि ॥ १ ॥

हंसासनां कनकपङ्कजकेसराभां

रत्नोत्तमोज्ज्वलितमण्डनमण्डिताङ्गीम् ।

ब्राह्मीं समुज्ज्वलकमण्डलूमक्षसूत्रं

संविभ्रतीं सुरनुतां प्रणमामि नित्यम् ॥

Colophon :—

13B, इति श्रीश्वेताया माटकास्तोत्रं समाप्तम् ।

Post-colophon Statement :—

स्वस्ति श्रीशक्ते १७३७ मिति आषाढ वदि ७ रोज ५ तद्दिने
लिखितमिदं श्रीअन्तनारायण भट्टाय । शुभम् ।

6649.

11348. *Śvetakālīsahasranāmastotra.*

Substance, country-made yellow paper. $10 \times 4\frac{1}{2}$ inches. Folia, 1-15. Lines, 7. Extent in ślokas, 195. Character, Nāgara. Appearance, fair. Complete.

The *stotra* agrees with the one described under the previous number.

6650.

11272. गुह्यकालीसहस्रनाम । *Guhyakālīsahasranāma.*

Substance, country-made paper. $8\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 30. Lines, 6. Extent in ślokas, 270. Character, Newari. Appearance, fair. Complete.

Beginning :—

अथ निर्वाणगुह्यकाल्याः सहस्रनाम लिख्यते ।

कनकाचलमासीनं ब्रह्मविष्ण्वादिसेवितम् ।

चिदानन्दधनं पुण्यं करदामृतसागरम् ।

... ..

श्रीदक्षिणकाल्यवाच ।

... ..

नाम्नां सहस्रं महादेव गुह्यकाल्याः पुरातनम् ।

साधकानां विशेषेण चतुर्वर्गफलप्रदम् ॥

ब्रह्म मत्कृपया देव सर्वागमविशारद ।

Colophon:—

इति बालागुह्यकालिकातन्त्ररहस्यप्रकरणषट्साहस्रिकायां भैरव-
भैरवीसंवादे चतुर्दशाध्याये निर्वाणश्रीगुह्यकालीदिव्यसहस्रनाम-
रत्नमालामन्त्रं समाप्तम् ।

6651.

9479. कालिकाकवचम् । *Kālikākavaca*.

Substance, country-made paper. $6\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 4. Lines, 10.
Extent in ślokas, 30. Character, Nāgara. Appearance, fair. Incomplete.

This is known as the *Jaganmaṅgalakavaca* which is stated to belong to the *Bhairavatantra*. It is found printed in the popular editions of collections of *stotras* and *kavacas*.

[The MS was found missing at the time of printing the Catalogue.]

6652.

9336. *Kālikākavaca*.

Substance, country-made paper. $9\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 3. Lines, 7.
Extent in ślokas, 30. Character, Nāgara. Appearance, fair. Incomplete.

It runs up to a portion of the last verse and is therefore as good as complete.

6653.

10394. [कालीकवचम् । *Kālikāvaca*.]

Substance country-made paper. 9×4 inches. Folia, 4. Lines, 9.
Appearance, discoloured. Incomplete.

This MS contains two *kavacas*, one called घोरात्मक यज्ञकालीकवच coming to an end on Fol. 2A while the other, in the form of an interlocution between Skanda and Śiva, called कालवच्चन (?) or कौलकवच (?) is incomplete. Fol. 4

which is without any leaf-mark contains a *mantra* (वीर-
वेतालपरिवाधारिष्टकौलनम्).

6654.

2771A. *Kālikākavaca*.

Substance, country-made paper. 16 × 3½ inches. Folia, 1-4. Lines, 7. Extent in ślokas, 120. Character, Bengali. Appearance, old and discoloured. Incomplete.

This *kavaca* is stated to belong to the *Uttaratantra*.

Beginning :—

अथोत्तरतन्त्रोक्तकवचम् । यथा
कैलासशिखरारूढं भैरवं चन्द्रशेखरम् ।
वक्षःस्थलसमासीना भैरवी परिपृच्छति ॥

भैरव्युवाच ।

देवेश परमेशान लोकानुग्रहकारक ।
कवचं सूचितं पूर्वं किमर्थं न प्रकाशितम् ॥
यदि मे मङ्गली प्रीतिस्तवास्ति कुलभैरव ।
कवचं कालिकादेव्याः कथयस्वानुकम्पया ॥

भैरव उवाच ।

कवचस्य भैरवऋषिरुष्णिक् द्वन्दोऽद्वैतरूपिणी कालिका देवता
ॐ बीजं ह्रीं शक्तिः क्रीं कौलकं सर्वार्थसाधनपुरःसरमन्त्रसिद्धये
विनियोगः ।

6655.

170+199. कालीस्तोत्रम् । *Hymn of Kālī*.

Substance, country-made reddish paper. 15½ × 4 inches. Folia, 1-5. Lines, 6-7. Extent in ślokas, 90. Character, Bengali. Appearance, old. Complete.

The present MS had been split up into two parts (which have been joined again) and described in L. I. 416-7. It contains two hymns: (1) कालीस्त्वरज from the कालीहृदय (Fol. 1-3A), (2) कर्पूरादिस्तव from the वीरतन्त्र (Fol. 3A-5B).

Beginning :—

स्त्वरजं शृणु राम कालिकाया मनोहरम् ।
यस्य स्मरणमात्रेण कालिका सुप्रीसदति ॥

Colophon of (1) :—

इति कालीहृदये कालभैरवपरशुरामसंवादे श्रीकालीस्त्वरजः
समाप्तः ।

6656.

4678C. *Hymn of Kālī.*

Substance, country-made paper. 16 × 5½ inches. Folia, 3-8 (as marked on the left hand margin), 85-90 (as marked on the right hand margin). Lines, 11. Extent in ślokas, 240. Character, Bengali. Appearance, discoloured. Incomplete.

It contains the following hymns to Kālī: I. कर्पूरादिस्तोत्र (3B-4B). II. कालिकास्तोत्रराज from the बृहत्कालीहृदय (4B-5A) another MS of which has been noticed previously. III. जगन्मङ्गलकवच from the भैरवतन्त्र (5A-6A) other MSS of which have been noticed previously. IV. त्रैलोक्यमोहनकवच from the रुद्रयामल (6A-7B). V. अमेद्यमहायोगिकवच which is incomplete (7B-8B).

Beginning of IV :—

देवदेव महादेव सारप्रीतिप्रदायक ।
सर्व्वविद्येश्वरीं विद्यां मयि त्वं कथय ध्रुवम् ॥

Colophon of IV :—

इति रुद्रयामले देवीशङ्करसंवादे श्रीमद्दक्षिणकालिकाया-
स्त्रैलोक्यमोहनं नाम कवचं समाप्तम् ।

Beginning of V :—

श्रीशिव उवाच ।

अथान्यत् संप्रवक्ष्यामि कवचं योनिसंज्ञकम् ।

सर्वविद्याकरं साक्षात् मद्भाषातकनाशनम् ॥

Mathurānātha.

6657.

797. श्यामाकल्पलतिका । *Śyāmākalpalatikā*.

Substance, country-made yellow paper. $15\frac{1}{2} \times 3$ inches. Folia, 12. Lines, 5-6. Extent in ślokas, 250. Character, Bengali. Appearance, old. Complete.

The present MS has been described in L. IV. 1613. An edition of the work complete in 109 verses was published in Bengali characters and with a Bengali translation (Guptapalli, 1825 Ś.E.).

6658.

4689. *Śyāmākalpalatikā*.

Substance, country-made paper. $15 \times 3\frac{1}{2}$ inches. Folia, 12. Lines, 6. Extent in ślokas, 250. Character, Bengali. Appearance, discoloured. Complete.

Post-colophon Statement (blurred over with ink):—

सन १२३३ साल सौरपौषसंक्रान्तिदिन शुक्रवार दुइदण्ड बेला
याकिते पुस्तक समाप्त छइल ।

6659.

5166. *Śyāmākalpalatikā*.

Substance, country-made paper. $12\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 19. Lines, 5. Extent in ślokas, 250. Character, Bengali. Appearance, good. Complete.

In the present MS the date of composition of the work is given at the end as follows:—

वेदादितिथिप्रक्षेपे लुतास्थि चन्द्ररोचिषि ।
अकारि मथुरानाथशर्मणा कालिकास्तुतिः ॥

Post-colophon Statement:—

शिवाशिवौ च संनम्य फाल्गुने चाष्टमीमिते ।
श्रीकालिकायाः स्तोत्रञ्च कान्तिचन्द्रः समालिखत् ॥

6660

5214. *Commentary on the Śyāmākalpalatikā.*

Substance, country-made yellow paper. $13 \times 4\frac{1}{2}$ inches. Folia, 1-12, of which Fol. 5 is missing. Lines, 10 to 16. Extent in ślokas, 400. Character, Bengali. Appearance, old and discoloured. Complete.

Beginning:—

प्रथमं जगदम्बायाः स्तुतिविषये स्तुतिक्रममाह गुणातीत इति ।
परमपुरुषः शक्तिरहितश्चेद् गुणातीतो दीनो भवति जगत्कर्तृता-
शक्तिरहितो भवति । कला प्रकृतिः तथा युक्तश्चेत् सच्चिदसुखविभव-
पूर्णो भवति सच्चिदानन्दपूर्णो भवतीत्यर्थः ।

Colophon:—

इति श्रीमथुरानाथविरचिता देवीस्तोत्रटिप्पणी समाप्ता ।

Kāśinātha.

6661

3540. श्यामासन्तोषणस्तोत्रम् । *Śyāmāsantoṣaṇastotra.*

Substance, country-made paper. $17\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 104. Lines, 5. Extent in ślokas, 2,080. Character, Bengali. Appearance, good. Incomplete.

The work appears to be complete in four chapters. Only the last leaf of the fourth chapter seems to be missing in the present MS. The first chapter incidentally speaks of the rules of worship of the deity while the main purpose of the work is to describe the greatness of the goddess. The last three chapters have each a refrain for the verses in it. The author of the work is possibly identical with a Professor of the same name of the Calcutta Sanskrit College who published translations of the *Bhāṣāpariccheda* and *Prabodha-candrodaya*. For an account of the life and works of Kāśī-nātha cf. *Sāhitya Pariṣat Patrikā*, Vol. 45, pp. 222-231, Vol. 46, p. 80.

Beginning :—

प्रोत्फुल्लब्रह्मरन्ध्रस्थितपरममहापद्ममध्यस्थशुभ-
व्याकोषदादशार्णे सुविमलकमले ध्यानगम्येतिरम्ये ।
सम्पूर्णेन्दुप्रदीप्तस्फुटनखनिकरं बालमन्दारवर्णं
सर्वाभीष्टस्य सिद्धिं सपदि दिशतु मे श्रीगुरोः पादपद्मम् ॥ १ ॥
कालव्याली कराली कलिकलुषहारा कुण्डली कृष्णकाली
केशी कामी कुली कुलकमलचरी काव्यकल्लोलकण्ठी ।
कल्याणी क्लेशहन्त्री कमलजनिलया काव्यदा कल्पवल्ली
काली कैवल्यदात्री कलयतु करुणां कामपूरा कृपाङ्गी ॥ २ ॥

Colophons :—

74B, इति श्रीकाशीनाथतर्कपञ्चाननविरचिते श्रीश्यामासन्तोषणनामस्तोत्रे
प्रथमोक्तासः; 88A, °द्वितीयोक्तासः; 99B, °तृतीयोक्तासः ।

The date of the composition of the work (Fol. 104B) :—

रसप्रारमुनिचन्द्रै रक्षितेऽस्मिन् प्रकाब्दे
गगनगुणमितांशे सौरचैत्रे शुभाहे ।
स्तुतिरियमतिसाध्वी सन्मुखाम्भोजजाता
भवतु चिरमवन्त्यां सि

4646. कालीकल्पस्तुतिः । *Kālīkalpastuti.*

Substance, country-made paper. $14 \times 3\frac{1}{2}$ inches. Folia, 60. Lines, 5-6. Extent in ślokas, 900. Character, Bengali. Appearance, old and discoloured. Incomplete.

This contains what is stated to be the fourth section of the hymn which is of the type of the *Devīcatuḥṣaṣṭhyupacārastotra* of Śaṅkara (see below).

Beginning :—

यामिन्याः शेषभागे पुलकितहृदयस्तीर्थपूतान्तरात्मा
पद्मारण्ये शरण्ये शशरहितविधोर्मण्डले चिन्तयेऽहम् ।
श्रीनाथं शुद्धवेशं परमरससमास्वादकारुण्यममं
शक्त्या युक्तं दधानं वरमभयमहो पूर्णशुभांशुकान्तम् ॥
देवीं तद्वामभागे स्फुटकमलदलप्रख्यलोलायताक्षी-
मौषड्वासप्रसन्नां पृथुघनकठिनोत्तुङ्गवक्षोरुहाद्याम् ।
आरक्तद्योतवस्त्रां सुतनुकटितटीपद्मरागप्रकाशां
रत्नालङ्कारभूषां प्रभुकरकलितां राजपद्मां भजामि ॥
तत्कारुण्योपगम्यद्विदशदलकजं प्राप्य तत्कर्णिकायां
तिग्मांशोर्मण्डलान्तर्भूतमरुणसुधासागरे वीचिलोले ।
रत्नद्वीपे समन्तात् सुरतरुविपिने प्रोद्यदादित्यकल्पं
रत्नप्राकारमध्ये मणिसदनमिदं वीक्ष्य भूयो नमामि ॥
इन्द्राद्यैर्लोकपालैस्तदनु च विविधैर्भैरवैर्भौमवीर्यै-
स्तत्पञ्चाद्योगिनैभिः परमकुलमयं रक्षितं सावधानैः ।
तद्देव्याधिष्ठितं श्रीमणिसदनमिदं मोक्षदं योगगम्यं
भूयो भूयः प्रमोदामृतस्विकमना भावये भक्तिनमः ॥
तत्र श्रीपद्मरागैर्मरकतमणिभिर्वचमुक्तेन्द्रनीलैः
स्थूलात् स्थूलैः समन्ताद् रक्षितमुरुचिश्चाप्तदिक्चक्रवालम् ।

खप्रागारं प्रपद्ये विविधयवनिकाराशिभिर्मौक्तिकाद्यै
रुद्धद्वारं समन्तात् सुतमवनिमिलन्मौलिभिर्देवताभिः ॥

End :—

वाक्योपहारैर्जननि त्वदीयैरयत्नसाधारणकल्पितानि ।
त्वत्पादपङ्केरुहपूजनानि त्वत्प्रीतये सन्तु चिरं प्रसीद ॥

Colophon :—

इति श्रीकालीकल्पस्तुतौ श्रीराजनारायणप्रलपितायां चैतन्य-
चिन्तामणिर्नाम तुरीयः कल्पः ।

(2) TĀRĀ.

6663.

220. तारासहस्रनामस्तोत्रम् । *Tārāsahasranāmastotra.*

Substance, country-made yellow paper. $16 \times 5\frac{1}{2}$ inches. Folia, 13. Lines, 8. Extent in ślokas, 300. Character, Bengali. Appearance, good. Complete.

The present MS has been described in L. I. 462. The *stotra*, according to the colophon, contains 1,000 names of Tārā all beginning with *t* though there are some names which begin with *st*.

Colophon :—

इति श्रीबालाविलासतन्त्रे देवीश्वरसंवादे तकारादिस्वरूपाख्यं
सहस्रनामस्तोत्रं सम्पूर्णम् ।

6664.

223. *Tārāsahasranāmastotra.*

Substance, machine-made paper. 19×5 inches. Folia, 10. Lines, 8. Extent in ślokas, 300. Character, Bengali. Appearance, good. Complete.

6665.

2831. *Tārāsahasranāmastotra.*

Substance, country-made paper. $16 \times 5\frac{1}{2}$ inches. Folia, 6. Lines, 9.
Extent in ślokas, 180. Character, Bengali. Appearance, good. Incomplete.

This *stotra*, which is different from the one described above, also contains names of Tārā beginning with *t*.

Beginning :—

ॐ मेरुष्टे सुखासीनं शङ्करं चन्द्रशेखरम् ।

प्रपच्छ प्राञ्जलिर्भूत्वा पार्वती परमेश्वरम् ॥

श्रीपार्वत्युवाच ।

त्रैलोक्य श्रीनाथ जगन्नाथ जगद्गुरो ।

कृपया परया भक्त्या कथयस्व मयि प्रभो ॥

तकारकोटिविद्यायास्तारायाः परमं शुभम् ।

सहस्रनामममलमष्टोत्तरसमाकुलम् ॥

(3) TRIPURĀ.

6666.

3102. *ललितासहस्रनामस्तोत्रम् । Lalitāsahasranāmastotra.*

Substance, country-made paper. $8 \times 4\frac{1}{2}$ inches. Folia, 21. Lines, 8.
Extent in ślokas, 210. Character, Nāgara. Appearance, discoloured.
Complete.

An edition of the hymn with the commentary of Bhāskararāya has been published by Pandurang Jawaji (Nirnayasagar Press, Bombay). According to the colophon of the edition it belongs to the *Brahmāṇḍapurāṇa*. The present MS omits the introductory verses and some of the *phalāśruti* verses. It contains verses 52–251 of the printed edition.

6667.

8111B. त्रिपुरासहस्रनामस्तोत्रम् । *Tripurāsahasra-nāmastotra.*

Substance, country-made paper. $16 \times 3\frac{1}{2}$ inches. Folia, 1-11. Lines, 6. Extent in ślokas, 200. Character, Bengali. Appearance, old. Complete.

MSS containing some other *stotras* of this type are described in Mad. XVII. 9146-9155.

Beginning :—

महेशं मन्दरगिरौ सुखासीनं महोदयम् ।
 कल्पपादपसंक्रीणं कदम्बवनप्रोभिते ॥

 तत्रासीनं मणिगृहे वैदूर्यस्तम्भमण्डिते ।
 मुक्तादामलतायुक्ते सुधाछपरिखाहते ॥
 जातरूपपटाक्षिप्तवितानवरप्रोभिते ।
 विश्वेशं विश्वकर्तारमैश्वरं करुणाकरम् ॥
 विशाखो विनतो भूत्वा महेशमिदमब्रवीत् ।

कार्तिकेय उवाच ।

जय शङ्कर सर्वज्ञ सच्चिदानन्ददायक ।
 अज्ञानध्वान्तविध्वंसहंसरूप नमोस्तुते ॥

Colophon :—

इति मानसोल्लासे महातन्त्रे कुमारीप्रस्तावे उत्तरखण्डे हर-
 षडाननसंवादे त्रिपुराबालासहस्रनामाख्यं स्तोत्रं समाप्तम् ।

Post-colophon Statement :—

श्रीकालीचन्द्रप्रभः स्वाक्षरं पुस्तकमिदम् ।

6668.

5813. त्रिशतीस्तोत्रम् । *Trisatīstotra.*

Substance, country-made paper. $8\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 11. Lines, 8. Extent in ślokas, 140. Character, Nāgara. Appearance, fair. Complete.

This hymn contains 300 names of Lalitā. It has been published along with the commentary of Śaṅkarācārya in *The Works of Sri Sankaracharya* (Srivanivilas Press edition, Vol. 18, pp. 161-308).

6669.

10430. *Commentary on Trisatīstotra.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 1-111, of which Fol. 4-7, 10, 12-36, 38, 42-52, 54, 55, 57, 59-61, 63, 64, 82, 84, 86, 89, 93, 94, 96-101, 103, 109, 110 are missing. Lines, 7. Extent in ślokas, 670. Character, Nāgara. Date, Samvat 1871. Appearance, discoloured. Incomplete.

The present MS contains the commentary of Śaṅkarācārya.

Colophons not found in the printed edition:—

9B, इति श्रीपरमहंसपरिव्राजकाचार्यश्रीगोविन्दभगवत्पूज्यपादशिष्य-
श्रीमच्छङ्करभगवत्पादकृतायां त्रि; 40B, °त्रिशतीनामार्थप्रकाशिकायां क्रीडार-
नामार्थप्रकाशनं पञ्चमं समाप्तम्; 69B, °त्रिशतीनामार्थप्रकाशिकायां द्वितीयखण्ड-
पञ्चमवर्णनामार्थप्रकाशनं दशमं समाप्तम्; 79A, °द्वितीयखण्डचरमवर्णार्थप्रकाशन-
मेकादशं; 87B, °तृतीयखण्डस्य प्रथमवर्णनामार्थप्रकाशनं द्वादशं समाप्तं; 92B,
°तृतीयखण्डद्वितीयवर्णनामार्थप्रकाशनं त्रयोदशं समाप्तं ।

Post-colophon Statement:—

संवत् १८७१ श० १७३६ पार्थिवनामाब्दे फाल्गुनकृष्णपञ्चमौ
४ भौमे लिखितमिदम् ॥

6670.

9575A. लघुस्तवः । *Laghustava*.

Substance, country-made paper. 10×5 inches. Folia, 1-4B. Lines, 7. Extent in ślokas, 55. Character, Nāgara. Date, Samvat 1918. Appearance, fair. Complete in 22 verses.

The *stava* complete in 21 verses has been printed in *Stotraratnākara* (Madras, 1929, Vol. II, pp. 146-50) where it is attributed to Kālidāsa.

Beginning (not found in the printed edition) :—

ॐ अस्य श्रीलघ्वाचार्यस्तोत्रमन्त्रस्य पुरन्दर ऋषिः त्रिष्टुप् छन्दः श्रीत्रिपुरा-
भैरवी देवता ऐ बीजं स्त्रीं शक्तिः सौं कीलकं चतुर्विधपुरषार्थसिद्ध्यर्थे पाठे
विनियोगः ।

Last verse (not occurring in the printed edition) :—

आनन्दोद्भवकम्पधूर्णनयनं निद्रादृष्टासादिकं
वेदव्याकरणावगाहनकरं सौभाग्यसिद्ध्यष्टकम् ।
वश्याकर्षपुरप्रवेशकवितातर्कोक्तिमुक्तिप्रदं
लघ्वीजाप्यमिदं करोति सततं योगीश्वरस्य ध्रुवम् ॥

6671.

3090. सौभाग्यकवचम् । *Saubhāgyakavaca*.

Substance, country-made paper. 10×4 inches. Folia, 1-6. Lines, 9. Extent in ślokas, 65. Character, Nāgara. Appearance, fair. Complete.

The present MS which was described in L. X. 4215 contains besides the *Saubhāgyakavaca* assigned to the *Nityāṣoḍaśīkārṇava*, the *Pārāyanastotra* (Fol. 6B), complete in ten verses and assigned to the *Jñānārṇava*.

Beginning (of the Pārāyanastotra):—

श्रिवां पद्मासनारूढां शुद्धस्कटिकसन्निभाम् ।

वन्दे वाग्देवतां देवीं महात्रिपुरसुन्दरीम् ॥ १ ॥

6672.

5963. **त्रैलोक्यमोहनकवचटीका ।** *Commentary on the Trailokyamohanakavaca.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 9. Lines, 11. Extent in ślokas, 340. Character, Nāgara. Date, Śaka 1517. Appearance, old and discoloured. Complete.

A MS containing the text of the *kavaca* has been described under No. 5815 above.

Beginning :—

अथ त्रैलोक्यमोहनकवचस्य टीका । ५०

श्रीदेव्यवाच ।

श्रीमन्त्रिपुरसुन्दर्या या या विद्यास्त्वयोदिताः ।

वृष० ॥ प्रकीर्तिताः ॥ ८ ॥

शिरो मे वाग्भवं पातु कण्डैलङ्गींस्वरूपकम् ।

कामं विष्णुयुतं देवि शक्तिमायेन्द्रमेव च ॥ ९ ॥

महामायां ततः पञ्चादाग्भवं बीजमुद्धरेत् ॥

अस्यार्थः ।

कामं व्यञ्जनरूपं ककारं विष्णुना अकारेण युतं तेन क इति सिद्धम् ।

शक्तिः एकारः माया दीर्घ ईकारः । इन्द्रः लकारः । महामाया ङीं ॥ १ ॥

हंसकलङ्गीं ललाटञ्च पातु कामेश्वरादि माम् ।

वियच्चन्द्रस्ततः पञ्चात् कलौ लकुलिवद्भि च ॥

मायाखरेण संयुक्तं नादविन्दुकलान्वितम् ।

प्रथमं कामराजस्य बीजं परमदुर्लभम् ॥

अस्यार्थः ।

वियत् हकारः सस्वरः । चन्द्रः सस्वरः सकारः । ककारलकारौ
सस्वरौ । लकुली व्यञ्जनरूपः हकारः । वह्नि व्यञ्जनरूपः रेफः ।
एतत् लकुलीवह्निरूपं व्यञ्जनद्वयं मायाखरेण दीर्घईकारेण संयुक्तं
कृत्वा नादेन अर्द्धचन्द्रेण ईकारेण विन्दुकलया विन्दुखरेण च अन्वितं
कर्त्तव्यं तेन हसकलक्रीं इति वर्णस्वरूपम् । प्रथमं कामराजस्य
कूटं पञ्चमीविद्यायां स्थितं भवति । पञ्चमीविद्यायास्तु द्वितीय-
कूटं भवति ॥ २ ॥

Colophon :—

इति त्रैलोक्यमोहनकवचस्य भाष्यं टौका च सम्पूर्णा ।

Post-colophon Statement :—

प्रालिवाहनशक्ते नगधूर्णतर्कमेदिनीयुते नृपतौ च ।

क्रोधने तपसि मास्यसितेऽर्के वासरे विधितिथौ स्वपरार्थम् ॥

श्रीमन्त्रिसुरसुन्दर्याः कवचं परमोत्तमम् ।

त्रैलोक्यमोहनाख्यं हि सटीकमलिखच्छिवः ॥

6673.

8959. मकरन्दस्तोत्रम् । *Makarandastotra.*

Substance, country-made paper. 10×4 inches. Folia, 5. Lines, 7.
Extent in ślokas, 50. Character, Nāgara. Date, Śaṃvat 1910. Ap-
pearance, fair. Complete in 17 stanzas.

Another MS of the *stotra* is described in Mad. XIX. 10807 where it is attributed to Kālidāsa. The last verse of the present MS is not found in the Madras MS.

Last verse :—

पूजयित्वा विधानेन महात्रिपुरसुन्दरीम् ।
इदं स्तोत्रं पठित्वा तु देवीसायुज्यमाप्नुयात् ॥

Colophon :—

इति श्रीशिवोक्तं मकरन्दाख्यं स्तोत्रं समाप्तम् ।

Post-colophon Statement :—

लिखितमिदं जगदीश्राख्येन हरनन्दगिरियत्यर्थं । संवत्
१९०१० । चैत्रकृष्णत्रयोदश्यां रवौ ।

6674.

11065. [मानसपूजनम् । *Mānasapūjanam.*]

Substance, country-made paper. 10×4½ inches. Folia, 5. Lines, 10. Character, Nāgara. Appearance, fair. Incomplete.

It contains 52 verses or *mantras*, one of which is presumably to be uttered on the occasion of presenting a particular object to the deity. The work agrees with the *Mānasikapūjana* attributed to Śaṅkarācārya and described in L. VI. 2236. It was published under the name *mānasapūjana* (in 71 verses) by Sourindra Mohan Thakur (Calcutta, Samvat 1933) as well as in the collected works of Śaṅkarācārya (Vol. 17, pp. 218–35) under the name of *Devīcatuḥṣaṣtyupacārapūjāstotra* (in 72 verses). The present manuscript does not contain the full name of the work but the leaves are marked in the left hand corners with the letters मा. पू., apparently an abbreviation for मानसिकपूजन ।

Durvāsas.

6675.

578. ललितास्तवरत्नम् । *Lalitāstavaratna.*

Substance, country-made paper. $8\frac{1}{2} \times 3$ inches. Folia, 22. Lines, 6-7. Extent in ślokas, 320. Character, Nāgara. Date, Samvat 1851. Appearance, old and dilapidated. Complete.

The present MS has been noticed in L. IV. 1509. Two MSS of the work are described in Mad. XIX. 10827-8, of which one does not mention the name of any author, while the other attributes it to Śaṅkarācārya.

Post-colophon Statement:—

+++ संवत् १८५१ समये कार्तिक शुभ षष्ठा[मा]त्मारामेण
लिखितं स्वार्थं परार्थं च । पठतु शुभं भूयात् ।

6676.

5782. देवीमहिम्नःस्तोत्रम् । *Devīmahimnaḥstotra.*

Substance, country-made paper. 9×4 inches. Folia, 12. Lines, 7 on a page. Extent in ślokas, 170. Character, Nāgara. Appearance, discoloured. Complete in 55 stanzas.

Beginning:—

श्रीमातस्त्रिपुरे परात्परतरे देवि त्रिलोकीमहा-

सौन्दर्यार्णवमग्न्यनोद्भवसुधाप्राचुर्यवर्णोज्ज्वलम् ।

उद्यद्गानुसहस्रनूतनजपापुष्पप्रभं ते वयुः

स्नान्ते मे स्फुरतु त्रिलोकनिलयं ज्योतिर्मयं वाङ्मयम् ॥

आदिद्धान्तसमस्तवर्णसुमणिप्रोते वितानप्रभे

ब्रह्मादिप्रतिमाभिकीलितषडाधाराब्जकक्षोभते ।

ब्रह्माण्डाब्जमहासने जननि ते मूर्तिं भजे चिन्मयीं

सौषुम्नायतपीतपङ्कजमहामध्यत्रिकोणस्थिताम् ॥

End :—

दुर्वाससा विदिततत्त्वमुनीश्वरेण
 विद्याकलायुवतिसन्मथमूर्त्तिनैतत् ।
 स्तोत्रं विधाय रुचिरं त्रिपुराम्बिकायाः
 वेदागमोक्तपटलैर्विदितैकमूर्त्तेः ॥ ५५ ॥
 [सदसदनुग्रहनिग्रहगृहीतमुनिविग्रहो भगवान् ।
 सर्वासामुपनिषदां दुर्वासा जयति दैक्षिकः प्रथमः ॥ ५६ ॥]

The last verse is found in the two MSS described below.

Colophon :—

इति श्रीदुर्वा[स]साकृतं देवीमहिम्नः स्तोत्रं सम्पूर्णम् ।

6677.

5976. *Devīmāhīmnaḥstotra.*

Substance, country-made paper. 9½×8 inches. Folia, 20. In Tri-pāṭha form. Character, Nāgara. Date, Samvat 1831. Appearance, old and discoloured. Complete in 56 verses.

The colophons of this and the following MS call the hymn *Sundarīmāhīmnaḥstotra*. The text is here accompanied by the commentary of Nityānanda another MS of which is described in Ulwar 2381, Extr. 640.

Beginning of the commentary :—

श्रीविद्यानन्दनाथाङ्घ्रियुग्मं
 स्मृत्वा खान्तध्वान्तभानुप्रभावम् ।
 सर्वोत्कृष्टं क्रोधभट्टारकोक्तं
 स्तोत्रं श्रीमत्सुन्दरीश्रीमहिम्नः ॥

पूर्वं कैश्चिद्वाक्यतं नेति भौतो

गूढार्थत्वात् कल्यबुद्धिस्तथापि ।

प्रितैरिष्टैरीहितोऽहं गुरुत्वा

नित्यानन्दः सारतो व्याकरोमि ॥

... ..

... ..

इह खलु सकलागमाचार्यचक्रवर्ती साक्षात् शिव एव अनसूया-
गर्भसम्भूतः क्रोधभट्टारकाख्यदुर्वसा महामुनिः श्रीमहात्रिपुर-
सुन्दर्याः सानुभावं महिम्नः स्तोत्रं चिकौर्धुरादौ कूटत्रयदेवता-
भावनाख्यं मङ्गलमाचरति श्रीमातरिति ।

End of the commentary :—

इति त्रैपुरं श्रीमहिम्नं गुरुत्वा

मया व्याकृतं प्रीतये सिद्धये च ।

सतां साधकानां सुविद्यैः सुधीरै-

स्विरं लोकनीयं हृदा निश्चलेन ॥

Post-colophon Statement :—

संवत् १८३१ आषाढवदी अमावस्या[यां] शुक्रवासरान्वितायां
मया गोवर्द्धनेन कौलेन चित्रितमिदं सुन्दरीमहिम्नं शुभदम् ।

6678.

6076. *Devimahimnahstotra.*

Substance, country-made paper. $8\frac{1}{2} \times 6$ inches. Folia, 18 by counting.
Lines, 15. Extent in slokas, 450. Character, Nāgara. Appearance, old.
Incomplete.

The text is accompanied in the present MS also by
the commentary of Nityānanda.

The MS breaks off abruptly in the middle of the commentary of the first stanza (Fol. 1A) of which the *pratīka* only is given; and Fol. 1B is left entirely blank. Fol. 2A opens in the middle of the commentary on stanza 20.

Śaṅkarācārya.

6679.

3108. आनन्दलहरी । *Ānandalaharī*.

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 32. Lines, 5. Character, Nāgara. Appearance, old. Complete in 107 stanzas.

MSS in Nāgarī characters, except the one containing the commentary of Kaivalyāśrama, refer to the hymn as *Saundaryalaharī* while MSS in Bengali characters as also MSS of commentaries by Bengali authors consistently refer to it as *Ānandalaharī*. The Vanivilasa Press edition of *The Works of Sankaracharya* (Vol. 17, pp. 125–50) refer to it as *Saundaryalaharī* while under the name *Ānandalaharī* it contains (Vol. 17, pp. 159–64) an entirely different hymn, a MS of which (No. 9490) is described below. The Theosophical Publishing House of Adyar has recently published an attractive edition of the work, together with English translation, explanation in English, diagrams and an appendix on Prayoga (Adyar, 1937).

6680.

4289A. *Ānandalaharī*.

Substance, palm-leaf. 14×1 inches. Folia, 1–13B. Lines, 3–5. Character, Uḍiyā. Appearance, good. Complete in 103 stanzas.

6681.

5050. *Ānandalaharī*.

Substance, country-made paper. $13\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 20. Lines, 4.
5. Character, Bengali. Appearance, old. Complete in 106 stanzas.

Post-colophon Statement :—

श्रीदेवीचरणाभिज्ञवन्द्योपाध्यायपुस्तकम् ।
गोविन्दरामदासेन भिषजा लिखितं द्रुतम् ॥

6682.

9383. *Ānandalaharī*.

Substance, country-made paper. 11×7 inches. Folia, 10. Lines, 23.
Character, Nāgara. Appearance, fair. Complete in 103 stanzas.

Colophon :—

इति श्रीशङ्कराचार्यविरचितं सौन्दर्यलहरीस्तवं समाप्तम् ।
कृतिर्द्वाविडविषयमण्डनानामखिलकविमण्डनखण्डनपराणां मच्चा-
तान्त्रिकश्रीशङ्कराचार्याणाम् । शु[भ]मस्तु ।

Post-colophon Statement :—

लिखितं मया पण्डितमुकुन्दरामेण जयन्तीदेव्या[ः] पठनार्थम् ।
संवत् १९००८ ज्येष्ठशुक्लषष्ठां गुरुवास्तरे शुभं भूयात् ।

6683.

9868. *Ānandalaharī*.

Substance, country-made paper. $10\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 1-19. Lines,
6. Character, Nāgara. Appearance, fair. Complete in 100 stanzas.

6684.

9823. *Ānandalaharī*.

Substance, country-made paper. $7 \times 4\frac{1}{2}$ inches. Folia, 12. Lines, 11. Character, Nāgara. Date, Samvat 1877. Appearance, old. Complete in 102 stanzas.

Post-colophon Statement :—

संवत् १८७७ । लिखितं गुरुदयालेन देव्याः स्तवमनुत्तमम् ।

6685.

9824. *Ānandalaharī*.

Substance, country-made paper. 7×4 inches. Folia, 34. Lines, 6. Character, Nāgara. Appearance, fair. Complete in 103 stanzas.

6686.

11062. *Ānandalaharī*.

Substance, country-made paper. 10×4 inches. Folia, 19. Lines, 7. Character, Nāgara. Appearance, fair. Complete in 104 stanzas.

6687.

9684. *Ānandalaharī*.

Substance, country-made paper. $9 \times 4\frac{1}{2}$ inches. Folia, 3. Lines, 9. Character, Nāgara. Appearance, fair. Incomplete.

It runs up to a portion of verse 15.

6688.

919. *Ānandalaharī*.

Substance, country-made paper. $12 \times 4\frac{1}{2}$ inches. Folia, 60. Lines, 11. Extent in ślokas, 2,000. Character, Nāgara. Date, Samvat 1810. Appearance, old. Complete with commentary on 101 stanzas.

The text is accompanied by the commentary of Kaivalyāśrama. The present MS is noticed in L. V. 1820 where the commentary is stated to be anonymous. Other MSS of the commentary are noticed in Bik. No. 519, L. IV. 1716, VSP. p. 54, IO. IV. 2621 and Oxf. 168.

Post-colophon Statement:—

श्लोकसंख्या १६०० । औन्दपतिविक्रदितिराज्ये १८१०
 शुभवर्षे पौषमासे शुक्लपक्षे तिथैकादश्यां शनिवारयुता[यां]
 लिखितमिदं पुस्तकं ना + करामेण वसुदेवजातीय लवपुरमध्ये
 पठनार्थे आग्यारामजातीय मुज्जले । सिद्धिरस्तु लेखकपाठकयोः ॥
 शुभमस्तु ।

6689.

3694. *Ānandalaharī*.

Substance, country-made paper. 14×3 inches. Folia, 36. Lines, 5, 6, 7. Extent in ślokas, 750. Character, Bengali. Date, Śaka 1674. Appearance, old and worn out. Complete with commentary on 101 stanzas.

The present MS contains the text of the hymn accompanied by the commentary of Govinda Tarkavāgīśa. Two verses (मञ्जीरशोभिचरणं and इत्थं शङ्करमूर्त्तिना, etc.) which are found in some MSS of the *stotra* occur here after the colophon of the commentator and there is no commentary on these verses. Other MSS of the commentary are noticed in L. X. 3373 and VSP. p. 53.

Post-colophon Statement:—

श्रीसाफल्यरामदेव सार्थगो लिखनं पुस्तकञ्च । शकाब्दाः
 १६७४ ।

6690.

5204. *Ānandalaharīṭikā*.

Substance, country-made paper. $15\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 19. Lines, 7. Extent in ślokas, 750. Character, Bengali. Appearance, discoloured. Complete.

The present MS contains only the commentary of Govinda Tarkavāgīśa. The last verse which is commented upon is numbered 102. This is followed as in the previous MS with the two verses without any commentary.

6691.

3434. *Ānandalaharīṭikā*.

Substance, country-made paper. 14×3 inches. Folia, 38. Lines, 7. Extent in ślokas, 1,100. Character, Bengali. Appearance, discoloured and worn out. Complete with commentary on 103 stanzas.

The present MS contains the commentary of Gaṅgāhari, other MSS of which are described in L. II. 750 and HPR. I. 28.

Post-colophon Statement :—

शुकाब्दाः । भाद्रस्य सप्तमदिने चन्द्रस्य दिवसे समाप्तोऽयं
ग्रन्थः ॥

6692.

3905A. *Ānandalaharīṭikā*.

Substance, palm-leaf (with a few folia on paper). 16×1 inches. Folia, 56 (by counting). Lines, 4. Extent in ślokas, 900. Character, Bengali. Appearance, old and dilapidated. Complete with commentary on 101 stanzas.

The MS contains the commentary of Śrīkrṣṇa. In the MS described in L. VII. 2415 the name of the commentary is given as Mañjubhāṣiṇī and that of the author as Kṛṣṇācārya. VSP (p. 53) also notices a MS of the work where no name of the commentary is given. The epithet Tarkālaṅkāra used with the name of the commentator in the present MS may be due to a confusion with the well-known Bengali Smṛti author of that name.

Beginning:—.....

पुरा किल वाराणस्यां ब्रह्ममीमांसाभाष्यकारो द्वैतवादविमुखो
जगद्विजयी परिव्राजकाचार्यश्रीशङ्करः शङ्करप्रतिमोऽपि श्रीशक्ति-
भक्तिविधुरतया चिरमनुविरहजन्यक्लेशपरम्परामनुभूतवान् । अथ
शक्तिभक्तिवैधुर्यविजृम्भितेयं सनदुःखधारेति ध्यानपरीपाकतो
निर्णीय शक्तिकलायाः श्रीमदन्नपुर्णायाः प्रासादं व्रजन्नर्घपथि
वर्त्मखेदेन निष्पन्दतां प्राप्तस्तत्रैव श्रीब्रह्मशक्तिं स्तौति स्म शिव
इत्यादि ।

End:—

++ भीति पद्यं न सकलपुस्तकस्थं न वा श्रीमदाचार्यकृतमिव
लक्ष्यते इति न [व्या]ख्यातमिति ।

सच्चरन्ति + + + + स्वाधीनविभवे पथि ।

पराभिप्रायगहनप्रवेशं साहसं महत् ॥

यदि + + भवद्भिरुपलभ्यते ।

तत्र साहायकं धीराः परं कुरत वो नमः ॥

Colophon:—

इति श्रीतर्कालङ्कारभट्टाचार्यश्रीलश्रीकृष्णशर्मकृतानन्दलहरी-
टीका समाप्ता ।

Post-colophon Statement :—

++++ श्रीदासः श्रियुक्तः सूत्रमेव च ।

आनन्दलहरीटीका लिखितच्चात्महेतुना ॥

गतेति शक्ते शतमायकानां

ऊर्ध्वेति तावाग + वत्सरे + + ।

मासद्वयश्चैव मखायद्वाणां

वर्षाणि मासानि दिनानि सङ्ख्या ॥

6693.

3973. *Ānandalaharīṭikā*.

Substance, machine-made ruled paper (in book form). $8\frac{1}{2} \times 6\frac{1}{2}$ inches. Folia, 58. Lines, 15. Extent in ślokas, 1,700. Character, Bengali. Appearance, fair. Incomplete.

The present MS contains the commentary called *Haribhaktisuddhodayā* by Harinārāyaṇa up to a portion of stanza 64. Another MS of the commentary is described in HPR. II. 17.

6694.

6582. *Ānandalaharīṭikā*.

Substance, country-made paper. $19 \times 3\frac{1}{2}$ inches. Folia, 41. Lines, 8, 9. Extent in ślokas, 2,000. Character, Bengali. Appearance, fair. Complete with commentary on 103 stanzas.

The present MS contains the commentary by Mahādeva Vidyāvāgīśa, another MS of which is described in IO. IV. 2624. Verses occurring at the end of the India Office MS give the genealogical account of the commentator and the date of composition of the commentary as 1527 Ś.E. These verses are not found in the present MS.

6695.

5116. *Ānandalaharīkā.*

Substance, country-made paper. $13\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 26. Lines, 7. Extent in ślokaś, 800. Character, Bengali. Appearance, old and discoloured. Incomplete.

The present MS contains the commentary of Raghu-nandana up to a portion of stanza 57.

Beginning:—

उत्थायाम्बुनिधेर्निरीक्ष्य परितः पुंसः प्रतापोद्भटान्
नारीरूपधरस्य कैटभरिपोः सान्निध्यमभ्यागता ।
अन्तर्मोदभरेण बिभ्रति पुरस्तस्मिन्निजामाकृतिं
ब्रीडामोहितविस्मिता भगवती लक्ष्मीः शिवायास्तु वः ॥

अपि च ।

मुनीन्द्राणां साक्षादचलदुहितुः पाणिकमले
गृह्यते सश्लाघं मदनरिपुणा कामुकतया ।
ददन्यानामास्ये स्मितवलितमालोक्य परित-
स्तृतीयाया दृष्टेः कुशलयतु लज्जापरिचयः ॥

अपि च ।

अग्रेसरः सकलशास्त्रविशारदानां
श्रीचन्द्रमौलिरुदभूद्विजवंशमौलिः ।
यस्यैककण्ठपदवीमवलक्ष्य वाणी
स्वीयाभिमानमहिमानमुरीकरोति ॥
श्रीचन्द्रमौलितनयः कविचक्रवर्त्ती
वाणीविनोदरसिको रघुनन्दनोऽयम् ।
श्रीशङ्करप्रतिष्ठातेरिह शङ्करस्य
काव्ये दूरूहविषये विदधाति टीकाम् ॥

विचार्यागमशास्त्राणि सद्गुरोरुपदेशतः ।

आनन्दलहरीटीकां तनोति प्रीतये सताम् ॥

श्रीत्रिपुरसुन्दरीचरणोपासनपरः श्रीशङ्कराचार्यः शक्तेः प्रभवं
जगदिति प्रतिपादयन्नाह । शिवः शक्त्या युक्त इत्यादि ।

6696.

10299. *Ānandalaharī.*

Substance, country-made paper. 11×5 inches. Folia, 35. Lines, 15.
Extent in ślokas, 1,100. Character, Nāgara. Appearance, old and worn out.
Complete in 102 stanzas.

The text in the present MS is accompanied by the
commentary of Rāmabhadra another MS of which is found
in the old collection of the Society.

Beginning of the commentary :—

नमामि परमं देवं शिवं शान्तमनामयम् ।
शिवाच्च यत्प्रसादेन शिवे स्तुत्यादिकर्त्तृता ॥
श्रीविश्वनाथतनयः सर्व्वविद्याविशारदः ।
रामभद्रो विवृणुते सौन्दर्यलहरीस्तुतिम् ॥
श्रीशङ्करकृतां पुण्यां सौन्दर्यलहरीस्तुतिम् ।
व्याख्यातुमारभे भक्त्या क्षान्तुमर्हन्ति स्वरयः ॥

Colophon of the commentary :—

इति श्रीरामभद्रमिश्रविरचिता सौन्दर्यलहरीटीका मनोरमा
अनुनीकता ।

6697.

5967. *Ānandalaharī.*

Substance, country-made paper. 10½×6 inches. Folia, 56. Lines,
14. Extent in ślokas, 1,600. Character, Nāgara. Appearance, fair.
Complete with commentary on 103 stanzas.

The present MS contains the text accompanied by a commentary by Kavirāja.

The letters within square brackets in the colophon below are in red ink, evidently written by a later hand.

Beginning of the commentary :—

ॐ सकलसुरासुरमौलिमणिनीराजितचरणकमलोऽणिमादि-
प्रवृत्तिसिद्धिसेवितपदप्रदानप्रच्युतदुर्लभरजोनिकरः कपिलपुरःसर-
सिद्धकाङ्क्षितदर्शनो भगवान् श्रीशङ्कराचार्यः परमापद्रुतजनतो-
द्धारार्थविरचितकारुण्यशेवधिः महाविद्यां स्फुटीकुर्वन्स्तामेव स्तौति
शिव इति ।

Colophon :—

इति श्री[क]वि[रा]ज[क]ता सौन्दर्यलहरीटीका सम्पूर्णा ।

6698.

10260. *Ānandalaharīṭikā.*

Substance, country-made paper. $8\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 35. Lines, 13.
Extent in ślokas, 875. Character, Nāgara. Appearance, old and discoloured.
Complete with commentary on 102 stanzas.

The present MS contains the commentary of one whose name appears to have been Nirañjana.

Beginning :—

शिवः शक्त्येति । ननु कथं परमहंसपरिव्राजकाचार्यस्य परि-
वर्जितसकलविषयसुखस्य परमात्मविदः श्रीशङ्करभगवतो भवान्याः
सौन्दर्यवर्णने प्रवृत्तिरनौचित्यादिति चेन्ननु भवान्या ब्रह्माभेदेन ब्रह्म-
वर्णनमेव भवानीवर्णनमिति नानौचित्यं वदामः ।

Colophon :—

इति श्रीमन्निरञ्जनीटीकायां सुबोधिण्यां सौन्दर्यलहरी समाप्ता ।

6699.

9490. *Ānandalaharī*.

Substance, country-made paper. $9 \times 4\frac{1}{2}$ inches. Folia, 5. Lines, 7. Extent in ślokas, 45. Character, Nāgara. Date, Samvat 1751. Appearance, old. Complete in 20 stanzas.

An edition of the hymn, complete in 20 stanzas, has been published in *The Works of Sankaracharya* (Vanivilas Press edition, Vol. 17, pp. 159-164).

Post-colophon Statement :—

इन्दुतर्कनगचन्द्रसम्मिते ज्येष्ठमासि सितवृथ्संयुते ।
दिनकरस्य दिवसे हि पुस्तकं सूर्यमणिनामाख्यलेखितम् ॥
सद्गुरुभोलानाथाय पठनार्थम् ।

(4) BHAVĀNĪ.

6700.

3130. भवानीसहस्रनामस्तोत्रम् । *Bhavānīśahasra-nāmastotra*.

Substance, country-made paper. $6\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 1-33. Lines, 7 on a page. Extent in ślokas, 230. Character, Nāgara. Date, Śaka 1701. Appearance, good. Complete.

The present MS is described in L. X. 4113. The *stotra* has been published in the *Stotraratnākara* (Vol. II, pp. 1-23, Madras, 1929). It is assigned to the *Rudrayāmala*.

Post-colophon Statement :—

श्रीसंवत् १८३६ शका १७०१ चैत्र शुद्ध १ भौम्य ।

6701.

3774. *Bhavānīśahasranāmastotra.*

Substance, country-made paper. 8×4 inches. Folia, 22. Lines, 7.
Extent in ślokas, 230. Character, Nāgara. Appearance, discoloured.
Complete.

The present MS has no colophon.

6702.

2148. *भवानीस्तवराजः । Bhavānīstavarāja.*

Substance, machine-made paper. 6×3½ inches. Folia, 2. Lines, 6.
Extent in ślokas, 10. Character, Nāgara. Appearance, fair. Incomplete.

The *stava* proper appears to be missing in the present MS which contains the *dhyāna* and *nyāsa* only.

Beginning:—

अस्य श्रीस्तवराजस्य सदाशिवकृषिः स्मृतः ।
देवता जगतां धात्री [त्रि]कूटा परमोत्तमा ॥
कुन्दोनुष्टुप् समाख्यातं मनसा इच्छितं फलम् ।
अथ ध्यानं वदाम्यस्या देव्याः परममुत्तमम् ॥
कृतेन येन जायन्ते नृणां पूर्णा मनोरथाः ।
माधेस्तानीलाभारूपश्यामलाकृतिम् ॥
अग्रे रक्तारविन्दाभां चतुर्भुजसमन्विताम् ।
ग्रैवेयाङ्गदसंयुक्तां लसत्काञ्चीकलापिनीम् ॥

End:—

एवं न्यासविधिं कृत्वा शतमादौ मनुं जपेत् ।
स्तवराजं पठेत् पश्चात् पुनरन्ते च सम्पूटम् ॥

Colophon:—

इति रुद्रयामले महागमसारे श्रीभवानीस्तवराजः सम्पूर्णः ।

Sāhib Kaula.

6703.

6019. देवीनामविलासः । *Devīnāmavilāsa.*

Substance, country-made paper. $7 \times 6\frac{1}{2}$ inches. Folia, 1-402 (bound in book-form). Lines, 7. Extent in ślokas, 3,000. Character, Nāgara. Appearance, fair. Complete in 16 chapters.

This is a poem which seeks to elucidate each of the one thousand names of Bhavānī (as found in the *Bhavānī-sahasranāmastotra* described above), by one verse, beginning from chapter VI (Fol. 162B) and ending in chapter XV (vol. 375B). The earlier chapters describe how Śiva, questioned by Nandikeśvara, related the greatness of the Divine Mother—greatness that led even Śiva to eulogise Her. The last chapter praises the hymn of thousand names.

Beginning:—

चिद्रूपं कृतनामरूपविभवं त्रैरूप्यरूपं बुधै-
 रासीदस्ति भविष्यतीति वचसां दूरेऽपि सत्तावपुः ।
 व्यक्तायुक्तवियुक्तियुक्तिकालनं भक्त्यै सुक्तिप्रथं
 श्रीशम्भोर्जयति स्वभावमधुरं तच्छक्तिरूपं महः ॥ १ ॥
 सोऽहं तेन मुहुः प्रनुनहृदयः सर्वास्वस्थास्वपि
 सुन्दर्याः स्तवराज ईशकथिते नाम्नां पुरा नन्दिने ।
 साहिव्कौल इति प्रसिद्धमहसि स्थानेऽमले दर्शये
 स्वातन्त्र्येण निवेशितात्मविभवः सुक्तेर्विलासं स्फुटम् ॥ २ ॥

Chapter VI introduces the subject-matter as follows:—

Fol. 160A, शम्भुश्चक्रे यानि नामानि देवो
 देव्याः स्पष्टं पूर्वमुद्देशपूर्वम् ।
 साहिव्कौलस्तानि भक्त्यैकवश्यो
 वृत्तैरर्थं लक्षयद्भिर्बन्ध ॥ २ ॥

विष्णुमायाभिधे सिद्धसरस्वत्यपिवर्णिते ।

पर्यायेणेह षष्ठा च तरण्याख्योपादिता ॥ ३ ॥

क्वापि क्वाप्यन्यनामानि विग्रहान्तरितानि च ।

वर्णितानि न दृष्ट्याणि तान्युद्गावनया स्वयम् ॥ ४ ॥

Each chapter ends with a verse-colophon. The first half of this verse is common to all the chapters. The second half which changes from chapter to chapter occasionally refers to other works of the author. The concluding verses of chapters I and XVI, and the second halves of similar verses of the remaining chapters are quoted below.

Chapter I :—

- 30B, स्वस्वातन्त्र्यमहानुभूतिकलया वश्यं भविष्योद्भूते
साहिव्कौल इति प्रथावति पदे निर्माति यः स्वासनम् ।
देवीनामविलासनाम्नि विवृते तत्तत्प्रभावोदयात्
तत्काव्ये शिवसिद्धिनीतिसहजे भक्तिः प्रधानागमत् ॥
- 46A, गायत्रीमनुजेनुसन्ततनोर्भाष्यस्य तेनागमत्
काव्ये नामविलासनाम्नि रचिते भक्तिर्द्वयोः पूरणी ॥
- 71A, देवीनामविलासनाम्नि ललिताचित्स्फारसाराद्वय-
भातर्यत्र तदीयकाव्यन्दपतौ भक्तिस्तृतीयागमत् ॥
- 141B, सच्चित्पूर्वपदप्रकटगतिभागानन्दकन्दल्यनू-
द्वारे तस्य कृतौ विलास उदिते भक्तिस्तूरयागमत् ॥
- 159B, तत्काव्ये शिवशक्तिपूर्वकविलासानुद्भूते संभूते
शक्त्यङ्गेन विलासनाम्नि महिता भक्तिर्गता पञ्चमौ ॥
- 185B, तत्काव्ये कुलदेवताह्वयगतेः श्रीशारिकायाः स्तवं
मन्त्रोद्धारकमानते स्वसहजं भक्ती रसाङ्गागमत् ॥
- 206B, तत्काव्ये गुरुवृत्तचिन्तनमण्योः सोदर्यभावं श्रिते
देवीनामविलासनाम्नि विरतिं भक्तिर्गता सप्तमौ ॥

- 228B, तत्काये सहजार्चनादिपदवत्याः षष्टिकाया अनू-
द्रूते नामविलासनाम्नि सुरसा भक्तिर्यतोताष्टमौ ॥
- 250B, काये तस्य निजात्मबोधसहजे कश्मीरविख्यातता-
हेतोर्दुर्गकलावपि प्रवितते भक्तिर्नवाङ्गागमत् ॥
- 271B, तत्काये चरणादियातयमकं श्रीचन्द्रमौलिस्त्वं
भ्रातृत्वेन समागते च दशमौ भक्तिर्विरामं गता ॥
- 292B, तत्काये चरणान्तयातयमकं खं सुप्रभातस्त्वं
सोदर्यं कलयत्यमुत्र विरतिं भक्तिर्भवाङ्गागमत् ॥
- 315B, काये तस्य सहोदरे च विरतेर्गौतानुसारं प्रति-
भान्त्या नामविलासनाम्नि विरतिं भक्तिर्गता द्वादशी ॥
- 335B, काये तस्य समागते स्वभगिनीं सज्जातकोदाहृतिं
चित्रान्ते ह विलासनाम्नि विरतिं भक्तिस्त्रयोदश्यात् ॥
- 356B, चित्रैः पद्यगणैर्विभासिततनूरन्यानवाप्य स्थितौ
काये तस्य विलासनाम्नि विरतिं भक्तिश्चतुर्दश्यात् ॥
- 375B, काये तस्य पराविचार्यविषये सत्यद्गबन्धादिका
देवीनामविलासनाम्नि तिथिभिर्भक्तिर्गतेहाङ्किता ॥
- 392B, श्रीकृष्णात्मपरानुभूतिविभवाच्छ्रीकृष्णकौलादभूत्
साहिव्कौल इति स्फुटं शिवपदं बुद्धेर्जनिन्याश्च यत् ।
भक्तिस्तद्गतिराजितस्य सुफलखन्ता गता मे महा-
काये नामविलासनाम्नि ललितापूर्णप्रथां षोडशी ॥

The date of the composition of the work (1667 A.D.)
is given:—

- 397B, शाके विक्रमभूभृतोनलभुजागौर्मिते हायने
कश्मीरेषु च नेत्रवेदगणिते पक्षे शुचौ माघवे ।
भूताहे गणपाधिपेऽन्तमनयदेददिवर्षाङ्किते
साहिव्कौलपदे विलासमुदितः श्रीशक्तिनामान्यनु ॥

Last Colophon:—

इति श्रीनामविलासः शुभदः समाप्तः । कृतिरियं श्रीमन्-
महामाहेश्वराचार्यसाहित्यकौलपादानाम् ।

(5) BHUVANĒSVARĪ.

6704.

4706D. भुवनेश्वरीस्तोत्रकवचे । *Bhuvaneśvarīstotrakavaca.*

Substance, country-made paper. $13\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 21B-25A.
Lines, 8. Extent in ślokas, 75. Character, Bengali. Appearance, good.
Complete.

The *stotra* is taken from the *Śāradātilaka* (Ch. XXIV. 86-111). The *kavaca* is assigned to the *Rudrayāmala*.

Beginning of kavaca:—

देव्यवाच ।

भुवनेश्वर्याञ्च देवेश मायाविद्याः प्रकाशिता ।

श्रुताञ्चाधिगताः सर्वाः श्रोतुमिच्छामि साम्प्रतम् ।

त्रैलोक्यमङ्गलं नाम कवचं यत् पुरोदितम् ॥

Colophon of kavaca:—

23A, इति रुद्रयामले देवीश्व[र]संवादे त्रैलोक्यमङ्गलं नाम
भुवनेश्वरीकवचं समाप्तम् ।

(6) DURGĀ.

6705.

148. दुर्गादादिनामस्तोत्रम् । *Durgādādināmastotra.*

Substance, country-made paper. $16 \times 5\frac{1}{2}$ inches. Folia, 1-12. Lines,
8. Extent in ślokas, 265. Character, Bengali. Appearance, fair. Com-
plete.

The present MS was described in L. I. 461. The *stotra* which consists of 1,000 names of Durgā, all beginning with the letter *d*, does not agree with the one of the same name published by Annadacarana Bhattacharya (Murshidabad, 1331 B.S.) and assigned to the *Kulārṇava*.

(7) MAHIṢAMARDINĪ.

6706.

10670. महिषमर्दिनीसहस्रनामस्तवः । *Mahiṣamardinī-sahasranāmastava*.

Substance, country-made paper. $14\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 10 (by counting). Lines, 6. Extent in ślokas, 160. Character, Bengali. Appearance, old, worn-out and faded. Complete.

Beginning :—

ईश्वर उवाच ।

अथ वक्ष्ये महेशानि + + + + सहस्रकम् ।

यस्य विज्ञानमात्रेण भवेत् + + + + + ॥

Colophon :—

इति + + + + + मर्दिन्याः सहस्रनामस्तवः समाप्तः ।

(8) ANNAPŪRṆĀ.

6707.

9816. अन्नपूर्णास्तोत्रम् । *Annapūrṇāstotra*.

Substance, country-made paper. $9\frac{1}{2} \times 5$ inches. Folia, 6. Lines, 15. Extent in ślokas, 80. Character, Nāgara. Date, Samvat 1879. Appearance, old. Complete.

The *stotra* proper contains about 50 stanzas. It is therefore styled *pañcāśikā* in two of the stanzas towards the end.

Beginning of the stotra proper :—

श्रीदेव्यवाच ।

देवदेवेश मे श्रीघ्नं दारिद्र्यं न भवेद्यथा ।

कां देवतां नमस्कृत्य वद शङ्कर तत्त्वतः ॥

ईश्वर उवाच ।

अन्नपूर्णमहं वक्ष्ये चतुर्वर्गफलप्रदा[म्] ।

यस्या[ः] स्मरणमात्रेण कृतार्थः साधकश्चरेत् ॥

Colophon :—

इति श्रीरुद्रयामले ईश्वरपार्वतीसंवादे अन्नपूर्णास्तोत्रं सम्पूर्णम् ।

Post-colophon Statement :—

शुभमस्तु कल्याणमस्तु संवत् १८७६ अधिक आश्विनशुक्ले
चतुर्थी ४ गुरौ स्वार्थं परार्थं च ॥

(9) VAGALĀMUKHĪ.

6708.

236. वगलामुखीस्तोत्रम् । *Vagalāmukhīstotra.*

Substance, country-made paper. 16 × 3 inches. Folia, 3A–6A. Lines,
4. Extent in ślokas, 30. Appearance, old. Complete.

Fol. 1–2B of the present MS contains a *kavaca* of the deity. The MS has been described by R. L. Mitra in L. I. 436, 437, one number describing the *kavaca* and the other the *stotra*. The *stotra* is published in various collections of *stotras* published in Bengal.

6709.

4706A. *Vagalāmukhīstotra.*

Substance, country-made paper. 13½ × 4½ inches. Folia, 1–3. Lines, 9.
Extent in ślokas, 30. Character, Bengali. Appearance, old. Complete.

Folia 1-3A contains the *stotra* while the last leaf contains two *kavacas*, presumably of Kālī, one called the *śatrumardanakavaca* and the other the *ṛṇaśodhanakavaca*, the colophons of which are quoted below:—

3B, इति समयातन्त्रे देवीश्वरसंवादे श्चुमर्दनं नाम कवचं समाप्तम् ।

इति भैरवतन्त्रे देवीश्वरसंवादे ऋणशोधनकवचं समाप्तम् ।

6710.

5129. *Vagalāmukhīstotra*.

Substance, country-made paper. $18 \times 3\frac{1}{2}$ inches. Folia, 2. Lines, 6. Extent in ślokas, 30. Character, Bengali. Appearance, old. Complete.

6711.

9481. *Vagalāmukhīstotra*.

Substance, country-made paper. $6\frac{1}{2} \times 4$ inches. Folia, 2-6. Lines, 11. Extent in ślokas, 40. Character, Nāgara. Appearance, fair. Incomplete.

In the present MS the hymn which agrees with the one described above is assigned to the *Vidyārṇavatantra* and not to the *Rudrayāmala* as in the previous MSS and the printed editions. It has more than a dozen verses in the beginning describing the deity.

Colophon :—

इति श्रीविद्यार्णवतन्त्रे वगलास्तोत्रं सम्पूर्णम् ।

Post-colophon Statement :—

सं । १८१६ । ॐ ब्रह्मास्त्राय विद्महे स्तम्भनाय धीमहि
तन्नो वगला प्रचोदयात् १ । चैत्रमासे कृष्णपक्षे एकादश्यां
बुधवासरे लिख्यते लक्ष्मणेन शुभमस्तु । १

6712.

2802. प्रत्यङ्गिरास्तोत्रम् । *Pratyāṅgirāstotra.*

Substance, country-made paper. 12×4 inches. Folia, 3 (marked 11-13 on the left hand margin). Lines, 9. Extent in ślokas, 85. Character, Bengali. Appearance, good. Complete.

The *stotra* proper is of the type of a *mālāmantra* which is preceded by an introduction and followed by a *phalaśruti*. The *phalaśruti* section of the present MS is followed in the next two MSS by another *mantra* with an indication of its application and uses. This portion is not found in the present MS.

The first folia of the present MS and of the MS described under No. 5640 above (both of which form part of a larger MS) were inadvertently interchanged so that after a proper re-adjustment of the folia the latter MS is found to contain a complete copy of an *Aparādhabhāñjanastotra* alone and no portion of the *Pratyāṅgirāstotra* as stated in the description thereof.

Fol. 3B of the present MS contains the *aparādhabhāñjanastotra* (see below) assigned to the *Rudrayāmala*.

Beginning of the Pratyāṅgirāstotra :—

प्रत्यङ्गिरास्तोत्र[मन्त्रस्य] महादेवऋषिरनुष्टुप्कन्दः प्रत्यङ्गिरा-
देवता ममाभीष्टसिद्धयर्थे विनियोगः ।.....

मन्दरस्थं सुखासीनं भगवन्तं त्रिलोचनम् ।

निपत्य चरणौ भक्त्या पार्वती परिपृच्छति ॥

श्रीदेव्युवाच ।

धारणीया महाविद्या प्रत्यङ्गिरा महोदया ।

नरनारीहितार्थाय बालानां रक्षणाय च ॥

...
 तां तां विद्यां महेशान कथयस्व मयि प्रभो ।
 पठित्वा धारयित्वा यां नरो विश्वेश्वरो भवेत् ॥

Colophon :—

इति चण्डोग्रन्थलपाणितन्त्रविनिर्गतमहातन्त्रराजे प्रत्यङ्गिरा-
 स्तोत्रं संपूर्णम् ।

6713.

9891. *Pratyāṅgirāstotra*.

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Folia, 1-5, of which No. 1 appears to be a later restoration on machine-made paper. Lines, 9. Extent in ślokaś, 85. Character, Nāgara. Appearance, fair. Complete.

6714.

9492. *Pratyāṅgirāstotra*.

Substance, machine-made paper. $8 \times 3\frac{1}{2}$ inches. Folia, 2-5. Lines, 8, 9. Extent in ślokaś, 80. Character, Nāgara. Appearance, good. Incomplete.

The *stotra* begins at Fol. 2B, the previous portion dealing with details of the worship of the deity. The *stotra* is complete in the present MS but for the colophon and some verses towards the end pertaining to the second *mantra*, found in this and the previous MS.

6715.

1981. प्रत्यङ्गिराकवचम् । *Pratyāṅgirākavaca*.

Substance, country-made paper. $9 \times 4\frac{1}{2}$ inches. Folia, 3. Lines, 10. Extent in ślokaś, 75. Character, Nāgara. Appearance, fair. Incomplete.

Beginning :—

अथ प्रत्यङ्गिराकवचप्रारम्भः ।

श्रीपार्वत्युवाच ।

देवदेव महादेव सर्वज्ञ करुणानिधे ।

प्रत्यङ्गिरायाः कवचं रुचमन्तस्वरूपिणम् ॥

जगन्मङ्गलकं नाम प्रसिद्धं भुवनत्रये ।

सर्वरक्षाकरं नृणां रहस्यमपि तद् यथा ॥

श्रीशिव उवाच ।

शृणु वक्ष्यामि कल्याणि कवचं शत्रुनिग्रहम् ।

परप्रेषितकर्मादीन् मन्त्रशल्यादिभक्षणम् ॥

(11) INDRAKṢĪ.

6716.

9365. इन्द्राक्षीस्तोत्रम् । *Indrākṣīstotra.*

Substance, country-made paper. 9×5 inches. Folia, 3. Lines, 9. Extent in ślokas, 35. Character, Nāgara. Appearance, fair. Complete.

The *stotra* is the same as the one described under No. 5649 above (Vol. VII).

6717.

9575B. *Indrākṣīstotra.*

Substance, country-made paper. 11×4½ inches. Folia, 4B-6B. Lines 7. Extent in ślokas, 35. Character, Nāgara. Date, Samvat 1918. Appearance, fair. Complete.

Post-colophon Statement :—

शुभमस्तु । सम्बत् १९१८ मीति वैशाख सुदी २ वार सनीचर ।

(12) GĀYATRĪ.

6718.

153. गायत्रीहृदयम् । *Gāyatrīhṛdaya*.

Substance, country-made yellow paper. $18\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 1-6.
Lines, 5. Extent in ślokas, 90. Character, Bengali. Appearance, old.
Complete.

The present MS is described in L. I. 475. The work, in the form of an interlocution between Vasiṣṭha and Brahmā, speaks of the origin of the Vedic *mantra* known as *gāyatrī*, as well as the esoteric meaning and potency of the different syllables constituting it. The following two MSS also contain works which are similar to and almost identical with the present one.

6719.

158. *Gāyatrīhṛdaya*.

Substance, country-made yellow paper. 16×3 inches. Folia, 5-11.
Lines, 4. Extent in ślokas, 85. Character, Bengali. Appearance, old.
Complete.

The present MS is described under two headings in L. I. 442-3. The first two lines of Fol. 5A contain the concluding portion of a *gāyatrīkāvaca* assigned to the *Brahmayāmala*. The *gāyatrīhṛdaya* here is in the form of an interlocution between Vaiśampāyana and Brahmā as well as Brahmā and Nārada. The major portion of what is called *gāyatrīkalpa* (Fol. 8-11) in the present MS is found included in similar words in the previous MS (Fol. 4B-6).

6720.

242. *Gāyatrīhṛdaya*.

Substance, machine-made paper. 8×3 inches. Folia, 7. Lines, 6.
Extent in ślokas, 70. Character, Bengali. Appearance, good. Complete.

This is assigned to the *Brahmakalpa* and is in the form of an interlocution between Yājñavalkya and Brahmā. It does not contain any portion of what is called *gāyatrīkalpa* in the previous MS.

6721.

2087. गायत्रीकवचम् । *Gāyatrīkavaca*.

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folium, 1. Lines, 19 in all. Character, Nāgara. Appearance, worn out. Complete.

The different syllables of the Vedic *gāyatrī* are here invoked for the protection of the different parts of the body. MSS of *gāyatrīkavaca* attributed to *Nīlatantra* and *Āgama-sandarbha* are described in HPR. III. 74-5.

Beginning :—

अस्य श्रीगायत्रीकवचस्तोत्रमन्त्रस्य ब्रह्मविष्णुमहेश्वरा ऋषयः
ऋग्यजुःसामाथर्वाणि ऋन्दांसि परब्रह्मणः स्वरूपिणी गायत्री शक्ति-
देवता भूः[] बीजं सुवः शक्तिः सुवः कीलकं गायत्रीप्रसादसिद्धये
गायत्रीमन्त्रपठनं करिष्ये ।

स्वर्णसत्कुण्डिकाहस्तां शुद्धनिर्मलज्योतिषीं ।

सर्वतत्त्वमयीं वन्दे गायत्रीं वेदमातरम् ॥

Colophon :—

वशिष्टकल्पे गायत्रीकवचं सम्पूर्णम् ।

6722.

5052. *Gāyatrīkavaca*.

Substance, country-made paper. 13×3 inches. Folia, 2. Lines, 7. Extent in ślokas, 30. Character, Bengali. Appearance, discoloured. Complete.

Beginning :—

पार्वत्युवाच ।

देवदेव महादेव संसारार्णवतारक ।

गायत्रीकवचं देव कृपया कथय प्रभो ॥

ईश्वर उवाच ।

शृणु देवेशि सावित्रीमाहात्म्यं पापनाशनम् ।

महाव्याधिभयात् पापाद् दुःखसंसारबन्धनात् ।

प्रतियहान्नदोषाच्च पातकादुपपातकात् ।

अतिगोप्यं महापुण्यं त्रिकोटितीर्थसंयुतम् ॥

सर्वयज्ञमयं देव परं ब्रह्ममयं सदा ।

कवचं कथयाम्यद्य पार्वति प्राणवह्निभे ॥

Colophon :—

इति श्रीरुद्रजामले शिवपार्वतीसम्बादे गायत्रीकवचं समाप्तम् ।

This is different from, though similar to, the *kavaca* in the MS described above.

6723.

9506. [गायत्रीस्तोत्रादि । *Gāyatrīstotrādi.*]

Substance, country-made paper. $9 \times 4\frac{1}{2}$ inches. Folia, 5. Lines, 14. Extent in ślokas, 150. Character, Nāgara. Appearance, good. Complete.

This contains hymns like the गायत्र्यष्टोत्तरशतद्विधनामस्तोत्र (Fol. 1-2A) [already noticed in L. II. 882] and गायत्रीकवचस्तोत्र (Fol. 4B-5A) which agrees with the one assigned to the *Vasiṣṭhakalpa* and described above (No. 6721).

It has also sections dealing with rites for muttering the *gāyatrī* (Fol. 2Bff) and describing what is called a *gāyatrīmālāmantra* (Fol. 5A-B).

6724.

9407. गायत्रीस्तवराजस्तोत्रम् । *Gāyatrīstavarājastotra.*

Substance, country-made paper. 8×3 inches. Folia, 5. Lines, 9. Extent in ślokas, 50. Character, Nāgara. Date, Samvat 1789. Appearance, old. Complete.

The colophon of the present MS attributes the *stotra* to Viśvāmitra (इति विश्वामित्रविरचितं गायत्रीस्तवराजस्तोत्रं सम्पूर्णम्) । Another MS belonging to the old collection of the Society and noticed in L. II. 886 assigns it to the *Viśvāmitra-saṃhitā*.

6725.

3020. गायत्रीसहस्रनामस्तोत्रम् । *Gāyatrīsahasranāma-stotra.*

Substance, country-made paper. 5½×3 inches. Folia, 27. Lines, 7. Extent in ślokas, 100. Character, Nāgara. Appearance, old. Complete.

The present MS has been described in L. X. 4073.

Post-colophon Statement :—

शके १७३२ चैत्र शु ७ । भौमवासरे संवत् १८६६ दक्षणे
शुक्लनामाब्दे । तद्दिने प्रातः समाप्तिमगमत् ।

The last three folia of the MS contains a description of the procedure of the rite called *gāyatrītarpaṇa*.

(13) SARASVATĪ.

6726.

11069. सिद्धसरस्वतीस्तोत्रम् । *Siddhasarasvatīstotra.*

Substance, machine-made paper. 7×4½ inches. Folia, 4. Lines, 10. Extent in ślokas, 25. Character Nāgara. Appearance, fair. Complete.

The *stotra* proper begins from Fol. 2B, the earlier portion containing *mantras* and *dhyānas*. It generally agrees with a *Sarasvatīstotra* well known in Bengal and published in *stotra* collections like the *Stavakavacamālā* (Basumati Sahitya Mandir, Calcutta, 1334 B.S., pp. 554-6).

Beginning :—

2B,

ॐ क्लीं क्लीं हृद्यैकबीजे शशिरुचिकमले कल्पवृक्षस्थशोभे
भये भयानुकूले कुमतिवनदवे विश्ववन्द्याङ्घ्रिपद्मे ।
पद्मे पद्मोपविष्टे प्रणतजनमनोमोदसम्पादयित्री
प्रोत्पल्लज्ज्ञानकूटे हरिनिजदयिते देवि संसारसारे ॥

Colophon :—

इति श्रीसगलुमारसंहितायां सिद्धसरस्वतीस्तोत्रं समाप्तम् ।

(14) LAKṢMĪ.

6727

10866. महालक्ष्मीहृदयस्तोत्रम् । *Mahālakṣmīhṛdaya-*
stotra.

Substance, country-made paper. $6\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 10. Lines, 11.
Extent in ślokas, 140. Character, Nāgara. Appearance, good. Complete.

Beginning :—

ॐ अस्य श्री आद्यादिमहालक्ष्मीहृदयस्तोत्रमन्त्रस्य भार्गव
ऋषिः

2B, ॐ श्रीमत्सौभाग्यजननीं स्तौमि लक्ष्मीं सनातनीम् ।
सर्वकामफलावाप्तिसाधनैकसुखावहाम् ॥
स्मरामि नित्यं देवेशि त्वया प्रेरितमानसः ।
त्वदाज्ञां शिरसा धृत्वा भजामि परमेश्वरीम् ॥

End :—

ध्यायेत्तक्ष्मीं प्रहसितमुखीं कोटिवालार्कभासां
 विद्युद्दर्शाम्बरवरधरां भूषणाढ्यां सुप्रोभाम् ।
 वीजापूरं सरसिजयुगलं बिम्बतीं स्वर्णपात्रं
 भर्त्ता युक्तां मुञ्जरभयदां मह्यमप्यच्युतश्रीः ॥

Colophon :—

इति श्रीअथर्वणरहस्ये आद्यादिश्रीमहालक्ष्मीहृदयस्तोत्रं
 समाप्तम् ॥

(15) MISCELLANEOUS.

6728.

9324. गङ्गाकवचम् । *Gāṅgākavaca.*

Substance, country-made paper. 10×4½ inches. Folia, 5. Lines, 9.
 Extent in ślokas, 80. Character, Nāgara. Date, Samvat 1914. Appearance,
 fair. Complete.

Beginning :—

श्रीदेवुवाच ।
 देवदेव महादेव भक्तानुग्रहकारक ।
 गङ्गायाः कवचं ब्रूहि यद्यहं तव वल्लभा ॥ १ ॥
 श्रीसदाशिव उवाच ।
 लक्षवारसहस्राणि वारितानि तव प्रिये ।
 स्त्रीस्वभावान्मया देवि पुनस्त्वं परिपृच्छसि ॥

End :—

सर्वैश्वर्यं भवेत् सत्यं सत्यमेव न संशयः ।
 एषा सन्मोहिनी विद्या पित्रा पुत्रो न कथ्यते ॥ ४३ ॥
 गोप्यं गोप्यं पुनर्गोप्यं गोप्यं गोप्यं पुनः पुनः ।
 स्वमाह्वयोनिरद्रोप्यं विद्वैषेत्यागमा जगुः ॥ ४४ ॥

Colophon :—

इति श्रीरुद्रयामले तन्त्रे प्रत्यक्षसिद्धिकरे श्रीगङ्गादेव्या[ः]
त्रैलोक्यमोहनं नाम कवचं सम्पूर्णम् ।

6729.

4819. योगिनीविजयस्तवः । *Yoginīvijayastava.*

Substance, country-made paper. $8\frac{1}{2} \times 3$ inches. Folia, 1-45 of which Fol. 2 is missing. Lines, 6. Extent in ślokas, 500. Character, Newari. Appearance, fair. Complete.

Beginning :—

गुह्यस्त्वं प्रवक्ष्यामि महाभैरवनिर्गतम् ।
भाषितं देवदेवेन भैरवेण महात्मना ॥
गुह्यपद्मक्रमेणैव साधकानां हिताय वै ।
भुक्तिमुक्तिप्रदं दिव्यं देवासुरनमस्कृतम् ॥

End :—

महाकुष्मते ख्यातं योगिनीविजयस्तवम् ।
पिप्पलादेन मुनिना पृथिव्यामवतारितम् ॥
भैरवेण पुराख्यातं देव्या नियममुत्तमम् ।
यः पठेत् परया भक्त्या सोपचारेण नित्यशः ॥
स सर्वशुभमाप्नोति इत्येवं भैरवोऽब्रवीत् ॥

Colophon :—

इति ब्रह्मयामलदासप्ततिसाहस्रे रक्ताद्ये नवाक्षरविधाने
योगिनीविजयस्तवः समाप्तः ।

6730.

1870. वशीकरणस्तोत्रम् । *Vaśīkaraṇastotra.*

Substance, country-made paper. $7\frac{1}{2} \times 4$ inches. Folia, 1-3. Lines, 7. Extent in ślokas, 25. Character, Nāgara. Appearance, old. Complete.

The present MS is described in L. X. 3248. The hymn is addressed to Vārāhī.

6731.

182. मातृकाकवचम् । *Mātrkākavaca.*

Substance, country-made paper. $13 \times 4\frac{1}{2}$ inches. Folia, 6. Lines, 7-8. Extent in ślokas, 110. Character, Bengali. Appearance, fair. Complete.

Different letters of the alphabet are invoked here for the protection of different parts of the body. The present MS was described in L. I. 486.

Beginning :—

ईश्वर उवाच ।

शृणु कमलपत्राक्षि मातृकां ब्रह्मरूपिणीम् ।
ब्रह्मादिभिः सदा ध्येयां सूक्ष्मां पद्मवने स्थिताम् ॥
अकारादिक्षकारान्तां प्रणम्य निगदामि ते ।
सदा ब्रह्ममयीं नित्यां योगपद्मोपरिस्थिताम् ॥

End :—

एतत्त्वत्त्वं महेशानि यो जानाति नरोत्तमः ।
स एव तु महादेवि देवीपुत्र इव क्षितौ ॥
सोऽहं शिवो महादेवि देवीरूपस्तु शक्तिमान् ।
स शक्तः शिवभक्तश्च स [च] वो वैष्णवोत्तमः ॥
स एव धन्यो यस्त्यर्थे महेशो व्यग्रमानसः ॥

Colophon :—

इति चिन्तामणितन्त्रे देवीश्वरसंवादे मातृकाश्रीजगन्मङ्गलं नाम
कवचं समाप्तम् ॥

6732.

10313. रजस्वलास्तोत्रम् । *Rajasvalāstotra.*

Substance, country-made paper. $7 \times 3\frac{1}{2}$ inches. Folia, 1-5. Lines, 6.
Extent in ślokas, 30. Character Nāgara. Appearance, worn-out and
repaired. Complete.

Beginning :—

ॐ अस्य श्रीरजस्वलास्तोत्रमन्त्रस्य ईश्वर ऋषिः.....
अथ ध्यानम् ।
बालार्ककोटिवर्णाभां बालचन्द्रनिभाननाम् ।
अनन्तबालासहितां ध्यायेद्देवीं रजस्वलाम् ॥
... ..
भगोद्भवं जगत् सर्वं त्रैलोक्यं सचराचरम् ।
भूपातालादिकं + + सत्याकाशं भगोद्भवम् ॥

Colophon :—

इति श्रीरुद्रयामले तन्त्रे उमामहेश्वरसंवादे रजस्वलास्तोत्रं
संपूर्णम् ।

6733.

10316. पुष्पिणीस्तोत्रम् । *Puṣpīṇīstotra.*

Substance, machine-made paper. 7×4 inches. Folia 1-3. Lines, 6.
Extent in ślokas, 25. Character, Nāgara. Date, Samvat 1956. Appearance,
fair. Complete.

Beginning :—

रजस्वलामुखं दृष्ट्वा सर्वपापैः प्रमुच्यते ।
सम्भाषणञ्च कुरुते सोमयागफलं लभेत् ॥
तस्याः स्मरणमात्रेण भवेन्मुक्तिश्चतुर्विधा ।
तस्याः संसर्गमात्रेण त्रैलोक्योच्चाटनक्षमः ॥

Colophon :—

इति कालिकाप्रस्थे पुष्पिणीस्तोत्रम् ।

Post-colophon Statement (in a different hand):—

रघुनाथमालवीयस्येदं पुस्तकं । सं १९५६ आषाढ शुक्ल ६
चन्द्रवासरे ।

6734.

10317. योनिस्तोत्रम् । *Yonistotra.*

Substance, machine-made paper. 7×4 inches. Folia, 4. Lines, 6.
Extent in ślokas, 30. Character, Nāgara. Date, Samvat 1956. Appearance,
good. Complete.

Beginning :—

श्रीशिव उवाच ।

शृणु देवि सुरश्रेष्ठे सुरासुरनमस्कृते ।

इदानीं श्रोतुमिच्छामि स्तोत्रं हि सर्वदुर्लभम् ॥

यस्यावबोधनादेही देही ब्रह्ममयो भवेत् ।

श्रीदेव्युवाच ।

... ..

ममैव प्राणसर्वस्वं लतास्तोत्रं दिग्म्बरम् ।

अस्य प्रपठनादेव जीवन्मुक्तोऽपि जायते ॥

भगरूपा जगन्माया सृष्टिस्थितिलयान्विता ।

दशविद्यास्वरूपात्मा योनिर्मां पातु सर्वदा ॥

कोणत्रययुता देवी स्तुतिनिन्दाविवर्जिता ।

जगदानन्दसम्भूता योनिर्मां पातु सर्वदा ॥

Colophon :—

इति योनितन्त्रे योनिस्तोत्रं समाप्तम् ॥

Post-colophon Statement (in a different hand) :—

प० रघुनाथमालवीयस्येदं पुस्तकम् । सं १९५६ आषाढ
शुक्ल ६ चन्द्रवासरे । प० बालमुकुन्दकर्मकाण्डिमालवीयस्येदं
पुस्तकम् ।

6735.

4706G. योनिकवचम् । *Yonikavaca*.

Substance, country-made paper. $13 \times 4\frac{1}{2}$ inches. Folia, 43B-44B.
Lines, 8. Extent in ślokas, 10. Character, Bengali. Appearance, fair.
Complete.

The *kavaca* which is assigned to the *Nilatantra* and is called *Trilokṣavijayī* [*Trailokyavijaya*] is preceded by a short *Yonistava* assigned to the *Kulacūḍāmaṇitantra*.

Beginning :—

अस्य श्रीयोनिकवचस्य नारदऋषिरनुसृष्टः.....

ॐ क्लीं योनिन्या सदा पातु साक्षा ।

शत्रुनाशात्मिका योनिः सदा मां रक्ष सागरे ॥

Colophon :—

इति नीलतन्त्रे उमामहेश्वरसम्बादे त्रिलोक्षविजयीकवचं
समाप्तम् ।

Post-colophon Statement :—

श्रीजगद्रामशर्माणः स्वाक्षरमिदं पुस्तके लिपिरेषा आवणस्य
एकविंशतिदिनजति । समाप्तश्चायं ग्रन्थः ।

6736.

9499. विषयेश्वरीस्तोत्रम् । *Viṣayeśvarīstotra*.

Substance, machine-made paper. $8 \times 4\frac{1}{2}$ inches. Folium, 1. Lines 19 in
all. Extent in ślokas, 15. Character, Nāgara. Appearance, fair. Complete.

It has been published with the title *Viṣayeśvarastotra* in the *Stavakavacamālā* (Basumati Sahitya Mandir, Calcutta, 1334 B.S., pp. 761-3).

Post-colophon Statement :—

अलेखीदं लक्ष्मीनारायणेन कविना रन्धा(व)र्वणग्रहचन्द्रमिते
वर्षे वैक्रमे मासि पौषे स्वामितिथौ शुक्ले ।

6737.

9495. वन्दौस्तोत्रम् । *Vandīstotra.*

Substance, machine-made paper. $8 \times 4\frac{1}{2}$ inches. Folium, 1. Lines, 11 in all. Extent in ślokas, 10. Character, Nāgara. Appearance, fair. Complete.

Beginning :—

अथ वन्दौस्तोत्रम् ।

वन्दि देवि नमस्तुभ्यं वरदाभयप्रोभने ।

त्वदङ्घ्रिप्ररणं गत्वा शीघ्रं मोक्षं ददातु मे ॥ १ ॥

वन्दि पङ्कजपत्राक्षि लोहसङ्कष्टभञ्जिनि ।

प्रसादं कुरु मे देवि शीघ्रं मोक्षं ददातु मे ॥ २ ॥

त्वं वन्दौ त्वं महामाया त्वं दुर्गा त्वं सरस्वती ।

त्वं वीरा जननी चैव शीघ्रं मोक्षं ददातु मे ॥ ३ ॥

Colophon :—

इति रुद्रयामलतन्त्रे वन्दौमोचनस्तोत्रम् ।

6738.

10396. सङ्कटासहस्रनामाख्यानम् । *San̐kaṭāsahasra-nāmākhyāṇa.*

Substance, country-made paper. $6\frac{1}{2} \times 3$ inches. Folia, 19. Lines, 8-9. Extent in ślokas, 200. Character, Nāgara. Date, Samvat 1891. Appearance, fair. Complete.

A hymn containing eight names of the deity called *San̄kaṭānāmāṣṭaka* which is assigned to the *Padmapurāṇa* is well known and has been published in the *Bṛhatstotra-ratnākara* (Bombay, 1932, pp. 189-91) etc.

Beginning :—

मेरुष्टे सुखासीनं भैरवं परिपृच्छति ।
 बद्धाङ्गलिपुटा देवी भैरवी भुवनेश्वरी ॥
 श्रीभैरव्युवाच ।
 यत् सूचितं त्वया नाथ नाम्नामष्टसहस्रकम् ।
 तन्मे वद महाकाल यद्यहं तव वल्लभा ॥
 श्रीभैरव उवाच ।
 षष्ठ्यु देवि महेशानि नाम्नामष्टसहस्रकम् ।
 पुरा त्रिपुरनाशार्थं यन्मया लिखितं शुभे ॥

3A.

अथ सहस्रनामाख्यानम् ।

सङ्कटा विजया नित्या कामदा दुःखहारिणी ।
 सर्वगाथाहृतगतिः कात्यायनी मृडेश्वरी ॥

Colophon :—

इति श्रीमहाकालसंहितायां चतुर्थीकल्पपटले सङ्कटासहस्र-
 नामाख्यानं समाप्तम् ।

Post-colophon Statement :—

संवत् १८६१ । लिखितं विश्वेश्वरशर्मणा पौषमासे कृष्णे १० ।

6739.

2852. अपराधभञ्जनस्तोत्रम् । *Aparādhabhāñjanastotra.*

Substance, machine-made paper. $12\frac{1}{2} \times 4$ inches. Folium, 1 with writing on one side only. Lines, 7. Extent in ślokas, 10. Character, Bengali. Appearance, discoloured. Complete in 5 verses.

Other hymns of the type have been described in ASB. VII. 5275, 5609-14, 5640, 5643. The present hymn is also contained in another MS containing the *Pratyāṅgirāstotra* 6712 above.

Beginning :—

न ध्यातं चरणांभुजं न च कृतं साष्टाङ्गपातं नमः
 ओत्रेणापि गुणानुवादचरितं नैव श्रुतं त्वद्वचः ।
 स्पृष्टं नापि तवानुवृत्तिकुशलं त्वत्पादजं वा रजः
 क्षन्तव्यो जननि त्वयाहमसिते मूढोपराधाकुलः ॥

Colophon :—

इति रुद्रयामले शिवविरचितम् अपराधभञ्जनस्तोत्रं समाप्तम् ।

6740.

2853. अपराधभञ्जनस्तोत्रम् । *Aparādhabhāñjanastotra*.

Substance, machine-made paper. 12½ × 4 inches. Folium, 1. Lines, 16 in all. Character, Bengali. Appearance, discoloured. Complete in 12 verses.

The *stotra*, complete in 17 verses and attributed to Śaṅkarācārya, has been published under the title *Kālyaparādhabhāñjanastotra* in the *Stavakavacamālā* (Basumati Sahitya Mandir edition, pp. 484-487).

Colophon :—

इति गुप्तसाधनतन्त्रे हरगौरौसंवादे अपराधभञ्जनस्तोत्रं सम्पूर्णम् ।

II. ŚIVA.

6741.

4706C. भगवच्छिवस्तोत्रम् । *Bhagavacchivastotra.*

Substance, country-made yellow paper. $13 \times 4\frac{1}{2}$ inches. Folium, 1 (marked 21). Lines, 5 in all. Extent in ślokas, 5. Character, Bengali. Appearance, old. Complete.

The *stotra* consists of an enumeration of twelve names of Śiva.

Beginning :—

प्रथमे च महादेवो द्वितीये च महेश्वरः ।

तृतीये शङ्करः प्रोक्तश्चतुर्थे रुषभध्वजः ॥

Colophon :—

इति रुद्रयामले भगवच्छिवस्तोत्रं समाप्तम् ।

6742.

9491. नीलकण्ठस्तोत्रम् । *Nīlakanthastotra.*

Substance, machine-made paper. 8×3 inches. Folium, 1. Lines, 17 in all. Extent in ślokas, 20. Character, Nāgara. Appearance, good. Complete.

The hymn which is assigned to the *Dāmareśvara Tantra* is of the type of a *mālāmantra*.

Beginning :—

ॐ अस्य श्रीनीलकण्ठस्तोत्रस्य ब्रह्मचर्यधिरनुष्टुप्कन्दः श्रीनील-
कण्ठः सदाशिवो देवता ब्रह्मबीजं पार्वती शक्तिः समामीष्टसिद्धये
कायजीवरक्षणार्थे श्रीनीलकण्ठस्तोत्रपाठे विनियोगः । ॐ नमो
नीलकण्ठाय श्वेतशरीराय सर्पलङ्कारभूषिताय.....

6743.

2438. शिवसहस्रनामावलिः । *Śivasahasranāmāvali*.

Substance, country-made paper. $5\frac{1}{2} \times 3$ inches. Folia, 1-23. Lines, 7. Extent in ślokas, 150. Character, Nāgara. Date, Samvat 1866. Appearance, discoloured and worm-eaten. Complete.

This hymn, which is in prose, contains names in the dative case with the word *namah* understood.

Beginning :—

ॐ हिरण्यवाहवे नमः सेनान्ये° दिक्पतये°

Colophon :—

इति श्रीरुद्रयामले शिवसहस्रनामावलिः सम्पूर्णास्ति ।

Post-colophon Statement :—

संवत् १८६६ शके १७३१ विक्रमनामसंवत्सरे दक्षिणायने कार्तिकेकदश्यासप्तम्यां पुनर्वसुनक्षत्रे साध्ययोगे तद्दिने पुस्तकं समाप्तमस्तु । शुभं भवतु । लेखक चिमणाजी लक्ष्मण औरङ्गाबाद दक्षिणदिशा हालिवास्तव्य श्रीविश्वेश्वरचरणे तत्पदमस्तु ।

6744.

3930. परमशिवसहस्रनामस्तोत्रम् । *Paramaśivasahasranāmastotra*.

Substance, country-made paper. $17\frac{1}{2} \times 4$ inches. Folia, 1-3 (of which Fol. 3 is of a smaller size). Lines, 10, 11. Extent in ślokas, 100. Character, Bengali. Appearance, discoloured. Complete.

Beginning :—

देव्युवाच ।

ॐ देवदेव महादेव ज्ञानसिद्ध कृपामय ।

यत्ते नामानि गुह्यानि पवित्राणि शुभानि च ॥

तन्मे कथय मे देव यदि खेहोऽस्ति मां प्रति ॥

श्रीशिव उवाच ।

तानि ते कौर्त्तयिष्यामि भुक्तिभुक्तिकराणि च ।

गोप्यानि सर्व्वतन्त्रेषु न देयानि पृथक् जने ॥

अस्य श्रीशिवनामसहस्रस्य ब्रह्मकर्मिर्गायत्रीच्छन्दः परमहंस-
शिवो देवता सर्व्वार्थसिद्धये शिवसहस्रनामपाठे विनियोगः ।

ॐ भवो विघ्नेश्वरस्त्वेव विघ्नराजो विनायकः ।

शिवोत्तमो विघ्नकारी विघ्नराड् गणनायकः ॥

एकदन्तो द्विदन्तश्च गजवक्त्रो निरञ्जनः ।

कपर्दी दीर्घवक्त्रश्च तथा सङ्कर्षणः प्रभुः ॥

Colophon :—

इति उमायामले हरगौरीसंवादे परमशिवसहस्रनामस्तोत्रं
समाप्तम् ।

6745.

1885. वटुकभैरवस्तोत्रम् । *Vatukabhairavastotra*.

Substance, country-made paper. 9×4 inches. Folia, 8. Lines, 9.
Extent in ślokas, 60. Character, Nāgara. Appearance, old and worm-
eaten. Complete.

Colophon :—

इति श्रीरुद्रयामले हरगौरीसंवादे आपदुद्धारवटुकभैरवस्तव-
राजः सम्पूर्णः ।

This is a well-known hymn, printed in various collections of *stotras*, enumerating 108 names of Bhairava. Different MSS assign it to different works, e.g., *Viśvasāra*, *Viśvasāroddhāra*, and *Rudrayāmala* which are represented sometimes as independent works while sometimes one is represented as a part of another.

6746.

5065. *Vatukabhairavastotra.*

Substance, country-made paper. $13\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 3. Lines, 7.
Extent in ślokas, 60. Character, Bengali. Appearance, old. Complete.

Colophon:—

इति विश्वसारोद्गारे आपदुद्धारकल्पे भैरवस्तवराजः समाप्तः ।

6747.

8957. *Vatukabhairavastotra.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 7. Lines, 10.
Extent in ślokas, 60. Character, Nāgara. Date, Samvat 1901. Appearance,
fair. Complete.

Colophon:—

इति श्रीरुद्रयामले तन्त्रे विश्वसारोद्गारे आपदुद्धारकवदुक्त-
भैरवस्तोत्रम् ।

Post-colophon Statement:—

सं १९०१ भाद्र वदि ५ सोमे ।

6748.

10681. *Vatukabhairavastotra.*

Substance, country-made paper. $17 \times 4\frac{1}{2}$ inches. Folia, 2. Lines, 9.
Extent in ślokas, 60. Character, Bengali. Date, 1771 S.E. Appearance,
fair. Complete.

Colophon:—

इति विश्वसारतन्त्रे आपदुद्धारो नाम वदुक्तभैरवस्तवः समाप्तः ।

Post-colophon Statement (In Nāgarī script) :—

ग्रन्थाध्यक्ष श्रीमदुवेचारामहालदारस्य तनय श्रीराखालदास-
ग्रन्थमणेन लिखितं । खिदिरपुर, कलिकाता ।

(In Bengali script) प्रकाः १७७१ फाल्गुन २६ ॥

6749.

11222. *Vatukabhairavastotra.*

Substance, machine-made modern paper. $8 \times 4\frac{1}{2}$ inches. Folia, 11, Lines, 7. Extent in ślokas, 60. Character, Nāgara. Appearance, good. Complete.

Colophon :—

इति विश्वसारोद्गारे रुद्रयामले वटुकभैरवस्तोत्रं समाप्तम् ।

The *stotra* is followed by the first three verses of the *Gurvaṣṭaka* of Śaṅkarācārya and three leaves containing a portion of a work in Hindi.

6750.

7861. वटुकभैरववकारादिसहस्रनामस्तोत्रम् । *Vatuka-
bhairavavakārādisahasranāmastotra.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 1-10. Lines, 8. Extent in ślokas, 120. Character, Nāgara. Date, Samvat 1895. Appearance, fair. Complete.

Beginning :—

ईश्वर उवाच ।

कैलासे स्थितमाविष्टं सर्वदा तु प्रवासकम् ।

त्रैलोक्यव्यापकं देवं पार्वतीवरप्रङ्गरम् ॥ १ ॥

पार्वत्युवाच ।

कैलासे सुखमासीनं देवदेवं जगद्गुरुम् ।

जगतामुपकाराय पार्वती पृच्छते शिवं ॥ २ ॥

Colophon :—

इति श्रीविश्वसारोद्धार रुद्रयामले तन्त्रे देवीहरसंवादे वटुक-
भैरवकारादिसहस्रनामस्तोत्रं समाप्तम् ।

Post-colophon Statement :—

संवत् १८६५ आषाढ शुक्लतिथौ ८ शनौ सिधरौलीमध्ये राजा-
वृत्तसाहिसन्निधौ विद्याधरद्विवेदेन लिखितं स्वार्थं परार्थं च ।

6751.

2441. शिवकवचम् । *Śivakavaca.*

Substance, country-made paper. $3\frac{1}{2} \times 2\frac{1}{2}$ inches. Folia, 1-15. Lines, 5-6. Extent in ślokas, 45. Character, Nāgara. Appearance, good. Incomplete.

The Kavaca has been published in *Stavakavacamālā* (Basumati Press edition, pp. 1042-51) and *Bṛhatstotratratnākara* (Bombay, 1932, pp. 93-100).

6752.

5209. माहेश्वरकवचम् । *Māheśvarakavaca.*

Substance, country-made paper. $13 \times 3\frac{1}{2}$ inches. Folia, 2. Lines, 8. Extent in ślokas, 35. Character, Bengali. Appearance, good. Complete.

The Kavaca has been published in the *Stavakavacamālā* (Basumati Press edition, pp. 1054-7).

6753.

10983. शरभेश्वरकवचम् । *Śarabheśvarakavaca*.

Substance, country-made paper. $7 \times 3\frac{1}{2}$ inches. Folia, 2-10. Lines, 7. Extent in ślokas, 120. Character, Nāgara. Appearance, fair. Incomplete.

The *Kavaca* agrees with that occurring in MSS described under Nos. 5895 and 6485 above.

The deity is thus described in the beginning of the *Kavaca* :—

रक्ताभं सुप्रसन्नं त्रिनयनममृतोन्मत्तभाषाभिरामं
कारुण्याम्भोधिमीशं वरदमभयदं चन्द्ररेखावतंसम् ।
शङ्खध्वानाखिलाशाप्रतिहतविधिना भासयन्नात्मभावं
सर्वेशं शालुवेशं प्रणतभयहरं पक्षिराजं नमामि ॥

6754.

8665. अघोरकवचम् । *Aghorakavaca*.

Substance, machine-made paper. $11\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 4-5. Lines, 12. Extent in ślokas, 15. Character, Nāgara. Date, Samvat, 1881. Appearance, good. Complete.

The earlier portion of the MS gives mantras of the deity Aghora-Rudra. This *Kavaca* is not found in the MS of the *Ākāśabhairavakalpa* (5895 above).

Beginning :—

श्रीदेव्युवाच ।

देवदेव महादेव सच्चिदानन्द शश्वत ।

त्वत्तः श्रुतमशेषं तु सर्वेषां कवचं पुरा ॥

अघोरेष्टस्य कवचं वद मे करुणानिधे ।

Colophon:—

इति श्रीआकाशभैरवकल्पे अघोरकवचं सम्पूर्णं समाप्तम् ।

Śaṅkarācārya.

6755.

9953. कालभैरवाष्टकम् । *Kālabhairavāṣṭaka.*

Substance, country-made paper. $10 \times 3\frac{1}{2}$ inches. Folium, 1. Lines, 17 in all. Extent in ślokas, 10. Character, Nāgara. Appearance, old. Complete.

The hymn is published in popular collections of *stotras* : *Bṛhatstotraratnākara* (Bombay, 1932, pp. 130-1), *Stotraratnākara* (Madras, 1927, I. pp. 143-4), etc.

Post-colophon Statement (in a later hand):—

शुभं भूया[त्] । सम्वत् १५५० १७५४ मासोत्तमे मासे पौषे ।

6756.

2850. शिवभुजङ्गप्रयातम् । *Śivabhujāṅgaprayāta.*

Substance, country-made paper. Folium, 1. 14×3 inches. Lines, 10+11. Character, Bengali. Appearance, old and discoloured. Complete in 16 verses.

Though stated to be complete it contains a selection of 15 verses from the latter half of the hymn as published in the *Stotraratnākara* (Madras, 1927, I. 127-131). It begins from verse 19 of the printed edition and ends in verse 39 and has an additional verse (No. 15 in the MS) not found in the printed edition.

Along with the *stotra* is found a *Bhavānyaṣṭaka* attributed to Śaṅkarācārya which agrees with the

Durgāstavarāja (*Stavakavacamālā*, Basumati Press edition, pp. 610-2) assigned to the *Viśvasāvāratāntra*.

6757.

2150. [मृत्युञ्जयमानसिकपूजास्तोत्रम् । *Mṛtyuñjaya-*
mānasikapūjāstotra.]

Substance, machine-made paper. 6×4 inches. Folia, 1-6. Lines, 8.
Character, Nāgara. Appearance, fair. Incomplete.

The present MS has been described in L. X. 4149 under the title *Mṛtyuñjayamānasapūjāvidhi*. It runs up to the middle of verse 29 of the *stotra* which has been published in the *Works of Sankaracharya* (Vanivilas Press, Srirangam, Vol. 17, pp. 105-115).

III. VIṢṆU.

6758.

3931. विष्णुसहस्रनाम । *Viṣṇusahasranāma*.

Substance, country-made yellow paper (the first three folia being white paper of a slightly smaller size, probably written by a different hand). $16\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 1-6. Lines, 8-10. Extent in ślokas, 210. Character, Bengali. Date, Śaka 1778. Appearance, good. Complete.

This is different from the well-known *Viṣṇusahasranāma* belonging to the Mahābhārata.

Beginning :—

श्रीदेव्यावाच ।

भगवन् सर्वमन्ताश्च भवता मे प्रकाशिताः ।
चतुःषष्टिश्च तन्त्राणि मातृणामुत्तमानि च ॥
कलापदं कलासारं तथान्यत् कुञ्जिकामतम् ।
नामान्तरञ्च बीजाख्यं तोतलं तोतलोत्तरम् ॥
पञ्चामृतं रूपभेदं सिद्धयोगेश्वरीमतम् ।
सुरूपिकामतं देव रूपिकामतमेव च ॥
सर्वबीजमतं देव विमलामतमेव च ।
अरुणेशं मेदिनीशं विशुद्धेश्वरमेव च ॥
एवमेतानि गुह्यानि तन्त्राण्यपि च कोटिशः ।
भवतोक्तानि मे देव सर्वज्ञानमयानि च ।
विष्णोर्नामसहस्रञ्च मया पृष्टं मुहुर्मुहुः ॥
न कथ्यते कथं देव जगन्मोक्षप्रदायकम् ।

... ..

अस्य श्रीविष्णोर्नामसहस्रस्य निरञ्जनपरमपुरुष ऋषिर्गायत्री-
च्छन्दो भगवानाद्यो विष्णुर्देवता चतुर्वर्गसिद्धौ विनियोगः ॥ ॐ

ॐकारः कामरूपश्च स्त्रीकारः कमलापतिः ।

ग्लौङ्कारः श्यामलाङ्गश्च द्रव्याः कुवलयमन्दविः ॥

Colophon :—

इति कुलानन्दसंहितायां चत्वारिंशसाहस्रं भैरवभैरवीसंवादे
महाप्रकृतिनिरुक्तं श्रीविष्णोर्नामसहस्रं समाप्तम् ।

Post-colophon Statement :—

लिपिरियं श्रीरामतारणदेवशर्मणः । वीरभूमौ सिउडिग्रामे
त्वरया यत्नेन लिखितमिति । शकाब्दाः १७७८ । ज्यैष्ठ्य २२
द्वाविंशति दिवसे ।

6759.

10820. गोपालसहस्रनामस्तोत्रम् । *Gopālasahasra-*
nāmastotra.

Substance, country-made yellow paper. $13 \times 4\frac{1}{2}$ inches. Folia, 1-11
(with folia 2-3 of a smaller size inserted later on). Lines, 9. Extent in
śloka, 300. Character, Bengali. Appearance, good. Complete.

The stotra, which is assigned to the *Sammohanatantra*,
agrees with the one published in the *Stotraratnākara*
(Madras, 1927, Vol. I, pp. 508-528) and not with the one
published in the *Stavakavacamālā* (Calcutta, B.S. 1334,
pp. 1128-1143). The matter contained in Folia 2-3,
constituting the beginning of the stotra proper in the
present MS, is absent in the printed edition.

6760.

3948. *Gopālasahasranāmastotra*.

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 1-21. Lines, 8.
Extent in śloka, 300. Character, Nāgara. Appearance, good. Complete.

Though assigned to the same Tantra the stotra con-
tained in the present MS has only partial agreement with

that in the previous MS. Fol. 1-12A of the present MS generally agree with Fol. 1-7A of the preceding one.

6761.

4279B. नरसिंहसहस्रनामस्तोत्रम् । *Narasimha-sahasranāmastotra.*

Substance, palm leaf. 13×1 inches. Folia, 84-97. Lines, 4, 5. Extent in ślokas, 280. Character, Udiya. Appearance, fair. Complete.

The stotra, assigned to the *Nṛsiṃhapurāṇa*, has been published in the *Stotraratnākara* (Madras, 1927, Vol. I, pp. 418-443).

6762.

8666C. नृसिंहकवचम् । *Nṛsiṃhakavaca.*

Substance, country-made paper. 12×7 inches. Folia, 2. Lines, 13. Extent in ślokas, 45. Character, Nāgara. Appearance, old. Complete.

This does not agree with the Kavaca popular in Bengal and assigned to the *Brahmasaṃhitā*.

Beginning :—

... ..
ॐ नमस्कृत्य गुणाधीशं सर्वविघ्ननिवारणम् ।
नृसिंहकवचम् वक्ष्ये प्रह्लादेनोदितं पुरा ॥
सर्वरक्षाकरं नृणां सर्वोपद्रवनाशनम् ।
सर्वसम्पत्करं चैव स्वर्गमोक्षप्रदायकम् ॥

Colophon :—

इति श्रीब्रह्माण्डपुराणे प्रह्लादविरचितं नृसिंहकवचं समाप्तम् ॥

Post-colophon Statement :—

श्रीनृसिंहकवचं लिखितं जयन्तीदासेन विप्रेण ज्येष्ठे मासे शुक्ले
पक्षे सप्तम्यां रविवासरे पठनार्थं नारायणदाससाध्वर्यस्य ।

6763.

9654. *Nṛsimhakavaca.*

Substance, country-made paper. 13×5 inches. Folium, 1. Lines, 7 in all. Extent in ślokas, 10. Character, Nāgara. Appearance, fair. Complete.

This is in mixed Hindi and Sanskrit. This is followed by extracts in Hindi pertaining to Tantric rituals.

Colophon :—

इति श्रीनृसिंहपुराणे ब्रह्मरुद्रनारदप्रह्लादसंवादे श्रीनृसिंह-
जयति सम्पूर्णम् ।

6764.

10187A. हयग्रीवसहस्रनामस्तोत्रम् । *Hayagrīva-*
sahasranāmastotra.

Substance, country-made paper. 7×3 inches. Folia, 1-13. Lines, 10. Extent in ślokas, 175. Character, Nāgara. Appearance, old. Complete.

Another MS of the hymn is described in L. VIII. 2607. The hymn does not agree with the one of the same name published in the *Stotraratnākara* (Madras, 1927, Vol. I, pp. 305ff). The names are here arranged in alphabetical order from verse 34 (Fol. 5A).

Colophon :—

इति श्रीमहादेवरहस्ये तन्त्रे हरपार्वतीसंवादे हयग्रीवसहस्र-
नामस्तोत्रं संपूर्णम् ।

Post-colophon Statement :—

संवत् १८६० ।

6765.

2456. रामसहस्रनामस्तोत्रम् । *Rāmasahasranāmastotra.*

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 11. Lines, 9-11. Extent in ślokas, 250. Character, Nāgara. Appearance, fair. Complete.

The present MS has been described in L. X. 4225. The names of Rāma are here arranged in alphabetical order. The hymn, which is assigned to the *Rudrayāmala*, has been published in the *Stavakavacamālā* (Calcutta, 1334 B.S., pp. 1110-1128).

6766.

3933. *Rāmasahasranāmastotra.*

Substance, country-made paper. $10\frac{1}{2} \times 4$ inches. Folia, 15. Lines, 8. Extent in ślokas, 250. Character, Bengali. Date, Śaka 1760. Appearance, fair. Complete.

Same as above.

6767.

9622. *Rāmasahasranāmastotra.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 1-17. Lines, 8. Extent in ślokas, 250. Character, Nāgara. Date, Samvat 1826. Appearance, fair. Complete.

Same as above.

Post-colophon Statement :—

श्रीसंवत् १८२६ समय मार्गशीर्ष शुक्ल ३ शुक्र ।

6768.

3934. *Rāmasahasranāmastotra.*

Substance, machine-made modern paper. 12×3½ inches. Folia, 9. Lines, 6-7. Extent in ślokas, 200. Character, Bengali. Date, Śaka 1759. Appearance, fair. Complete.

The stotra proper, without the introductory or concluding portions, has been published in the *Stotraratnākara* (Madras, 1927, Vol. I, pp. 455-67) which does not refer to its source. MSS of the stotra described in *Mad.* (XVII. 8964ff) assign it to the *Līngapurāṇa*.

Beginning :—

अथ श्रीरामसहस्रनामस्तोत्रम् ।

एकदा सुखमासीनौ पार्वतीपरमेश्वरौ ।

अन्योन्याश्लिष्टबाहू तौ जगद्धेतू जगद्भवौ ॥

... ..

पार्वती परिप्रच्छ तदा धर्मानुक्रमात् ॥

श्रीपार्वत्युवाच ।

मन्नाथ जगतां नाथ सर्वज्ञ परमेश्वर ।

त्वत्प्रसादान्मया ज्ञातं धर्मशास्त्रमनुत्तमम् ॥

प्रायश्चित्तन्तु पापानां निष्कृतिं वक्तुमर्हसि ॥

श्रीमहादेव उवाच ।

अथ वक्ष्यामि ते देवि रामनामसहस्रकम् ।

प्रदुग्धैकमनाः स्तोत्रं गुह्यात् गुह्यतरं महत् ॥

Colophon :—

इति लिङ्गागमतन्त्रे उमामहेश्वरसम्वादे श्रीरामसहस्रनामस्तोत्रं समाप्तम् ।

Post-colophon Statement :—

लिपिरिधं श्रीरामतारणदेवशर्मणः । प्रकाब्दाः १७५६ ।
७ । १२ ।

6769.

1719. रकारादिरामसहस्रनामस्तोत्रम् । *Rakārādirāma-*
sahasranāmastotra.

Substance, country-made paper. 9×4 inches. Folia, 1-11. Lines, 10.
Extent in ślokas, 210. Character, Nāgara. Date, Samvat 1884. Appearance, good. Complete.

A MS of the work is described in Oxf. No. 152.

Beginning :—

श्रीदेव्यवाच ।

देवदेव महादेव भक्तानुग्रहकारक ।

त्वत्तः श्रुतं मया पूर्वं मन्त्राणां शतकोटयः ॥ १ ॥

... ..

... ..

रहस्यं रामचन्द्रस्य रकाराक्षरपूर्वकम् ।

नामसहस्रकं ब्रूहि यद्यहं तव वल्लभा ॥ ८ ॥

... ..

Fol. 2B, ॐ रामो रमाकरो दीप्तो रक्तनेत्रो रमापतिः ।

रणभूमिविहारौ च रक्तपादोऽरुणच्छविः ॥ १४ ॥

Colophon :—

इति श्रीब्रह्मयामले स्तुतिप्रशंसायां उमामहेश्वरसंवादे रकारादि-
श्रीरामसहस्रनामस्तोत्रं संपूर्णम् ।

Post-colophon Statement :—

मौति वैशाखसुदी ८ शुक्रवार संमत् १८८४ । इदं पुस्तकं
स्वहस्ते लीक्षितं जोसि सिवलाल । पठनार्थं जजराम ।

6770.

3276. *Rakārādirāmasahasranāmastotra.*

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Folia, 1-10. Lines, 10-12. Extent in ślokas, 210. Character, Nāgara. Appearance, discoloured. Complete.

Post-colophon Statement :—

इदं पुस्तकं घारपुरे इत्युपनामकगणेशेन लिखितम् । स्वार्थं
परार्थं वा ।

6771.

3928. *Rakārādirāmasahasranāmastotra.*

Substance, country-made paper. $10\frac{1}{2} \times 4$ inches. Folia, 1-11. Lines, 9. Extent in ślokas, 210. Character, Bengali. Date, Śaka 1757. Appearance, fair. Complete.

Post-colophon Statement :—

लिपिरियं श्रीरामतारणदेवशर्मणः प्रकाब्दाः १७५७।५।१२ ।

6772.

9817. *Rakārādirāmasahasranāmastotra.*

Substance, country-made paper. $8\frac{1}{2} \times 5$ inches. Folia, 1-14. Lines, 8-9. Extent in ślokas, 210. Character, Nāgara. Appearance, fair. Complete.

6773.

3234B. रामस्तवराजः । *Rāmastavarāja.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 3A-8B. Lines, 10-12. Extent in ślokas, 100. Character, Nāgara. Appearance, fair. Complete.

The hymn which is stated to belong to the *Sanat-kumārasaṃhitā* has been printed in *Bṛhatstotraratnākara* (Nirnayasagar Press, pp. 236-244) and *Stotraratnākara* (V. Ramaswamy Sastrulu & Sons, Madras, Vol. II, pp. 510-20).

Post-colophon Statement :—

इदं पुस्तकं चारपुरे इत्युपनामक काश्यां क्लृप्तेन लिखितम् ।

6774.

3234A. रामकवचम् । *Rāmakavaca.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 1-3A. Lines, 9-12. Extent in ślokas, 40. Character, Nāgara. Appearance, fair. Complete.

Beginning :—

ॐ पार्वत्यवाच ।

भगवन् देवदेवेश्च सर्वदेवनमस्कृत ।

सर्वं मे कथितं देव राममन्त्रं विशेषतः ॥

त्रैलोक्यमोहनं नाम कवचं पूर्वसूचितं ।

कथयस्व महादेव यद्यहं तव वल्लभा ॥

श्रीमहादेव उवाच ।

शृणु वक्ष्यामि देवि त्वं कवचं परमाद्भुतम् ।

अत्यन्तगोपनं गुह्यं ब्रह्ममन्त्रौघविग्रहम् ॥

ॐ अस्य श्रीरामत्रैलोक्यमोहनकवचस्य ब्रह्मा ऋषिः गायत्री-
चन्दः श्रीरामचन्द्रो देवता मम चतुर्वर्गसाधने जपे विनियोगः ।

Colophon :—

इति श्रीब्रह्मयामले गौरीतन्त्रे उमामहेश्वरसंवादे त्रैलोक्यमोहनं
नाम कवचं समाप्तम् । सम्पूर्णम् ॥

Post-colophon Statement :—

संवत् १८८७ शके १७५२ ।

6775.

9846. राधास्तवराजः । *Rādhāstavarāja.*

Substance, country-made paper. $7\frac{1}{2} \times 4$ inches. Folia, 5. Lines, 8.
Extent in ślokas, 35. Character, Nāgara. Appearance, discoloured.
Complete.

This is only a collection of names and epithets of
Rādhā.

Beginning :—

ध्यायेन्नीलाम्बरी श्यामा गौरवर्णा वराङ्गना ।
वेदगुह्या गुणातीता राधा कृष्णसमन्विता ॥ १ ॥
मोहिनी सुन्दरी बाला रसरूपा हरिप्रिया ।
श्रीकृष्णवल्लभा राधा पुरुषोत्तमधीमता ॥ २ ॥

End :—

पठिता कृष्णसंपुष्टा हसिता दृषभानुजा ।
राधिका राधिता राधा राधिका कृष्णदेवता ॥ ३४ ॥

Colophon :—

इति श्रीगौतमीतन्त्रे श्रीकृष्णेनोक्तः श्रीराधास्तवराजः समाप्तः ।

6776.

377. अपराजितास्तोत्रम् । *Aparājitāstotra.*

Substance, country-made paper. $13 \times 2\frac{1}{2}$ inches. Folia, 4. Lines, 4, 5. Extent in ślokas, 40. Character, Bengali. Appearance, good. Complete.

The stotra which is assigned to the *Viṣṇudharmottara* consists of *mālāmantras* addressed to Vaiṣṇava as well as other deities. It has been published in the *Stavakavacamālā* (Calcutta, 1334 B.S., pp. 700–5).

6777.

9316. सुदर्शनमन्त्रः । *Sudarśanamantṛa.*

Substance, country-made paper. $9 \times 3\frac{1}{2}$ inches. Folia, 3. Lines, 6. Extent in ślokas, 20. Character, Nāgara. Appearance, good. Incomplete.

This contains a *mālāmantra* (Fol. 1-2B) of Sudarśana, the disc of Nārāyaṇa, as also an incomplete *mālāmantra* (Fol. 2B-3B) of Nṛsiṃha together with a description of the preliminary rites required for the repetition of the mantras.

6778.

11255. हनुमच्छान्तिकस्तोत्रम् । *Hanūmacchāntikastotra.*

Substance, country-made paper. $9 \times 3\frac{1}{2}$ inches. Folia, 1-3. Lines, 5. Extent in ślokas, 12. Character, Nāgara. Appearance, good. Complete.

Beginning :—

ॐ श्रीदेव्युवाच ।

भगवन् सर्वधर्मज्ञ सर्वशास्त्रविशारद ।

हनुमच्छान्तिदं स्तोत्रं श्रोतुमिच्छामि साम्प्रतम् ॥ १ ॥

शिव उवाच ।

प्रदुष्टं देवि प्रवक्ष्यामि शान्तिस्तोत्रमनुत्तमम् ।
यस्य प्रसादमात्रेण भवेच्छान्तः कपीश्वरः ॥ २ ॥
केशरिनन्दनं वीरं शक्तिधर्मपरायणम् ।
कौलमार्गप्रदातारं त्वाञ्जनेयं नमाम्यहम् ॥ ३ ॥

Colophon :—

इति श्रीफेत्कारिणीतन्त्रे हनुमच्छान्तिकं स्तोत्रं समाप्तम् ।

6779.

3084. वडवानलस्तोत्रम् । *Vaḍavānalastotra.*

Substance, machine-made paper. 8×4 inches. Folia, 1-4. Lines, 7. Extent in ślokas, 40. Character, Nāgara. Date, Samvat 1943. Appearance, good. Complete.

This stotra of Hanumat which is of the type of a mālāmantra is printed in *Br̥hatstotraratnākara* (Bombay, 1927, pp. 272-3) where it is attributed to Vibhīṣaṇa.

Colophon :—

इति श्रीसुदर्शनसंहिता[यां] वडवानलस्तोत्रं संपूर्णम् ।

Post-colophon Statement :—

संवत् १९४३ मीः चइत वदी ९ शुक्रवार ।

6780.

9220. हनुमत्कवचम् । *Hanumatkavaca.*

Substance, country-made paper. 10½×4½ inches. Folia, 1-7. Lines, 11. Extent in ślokas, 150. Character, Nāgara. Date, Samvat 1912. Appearance, fair. Complete.

Beginning:—

श्रीपार्वत्यवाच ।

सदा शिवकर स्वामिन् ज्ञानद प्रियकारक ।

कवचादि मया सर्वं देवानां संश्रुतं प्रिय ॥ १ ॥

इदानीं श्रोतुमिच्छामि कवचं करुणानिधे ।

वायुसूनुर्वरं येन नान्यदन्वेषितं भवेत् ॥ २ ॥

Colophon:—

इति श्रीसुब्रह्मयामले ईश्वरपार्वतीसंवादे हनूमत्कवचं सम्पूर्णम् ।

Post-colophon Statement:—

संवत् १९१२ । मार्ग शु १२ ति गौरीदत्तेन काश्याम् ।

Saṅkarācārya.

6781.

7569. चर्यटपञ्जरस्तोत्रम् । *Carpatapanjaraṣṭotra.*

Substance, country-made paper. $10\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 1. Lines, 13+12. Extent in ślokas, 20. Character, Nāgara. Appearance, fair. Complete.

This is a well-known stotra printed in various collections of stotras like the *Bṛhatstotraratnākara* (pp. 341–3).

Post-colophon Statement:—

सं १८३८ मि । ज्ये । सुद १३ पना वाचनार्थम् ॥

6782.

5976B. मानसपूजा । *Mānasapūjā.*

Substance, country-made paper. $9\frac{1}{2} \times 8$ inches. Folium 1 (the last in the MS). Character, Nāgara. Date, Samvat, 1831. Appearance, old. Complete in 4 verses.

Beginning :—

रत्नैः कल्पितमासनं हिमजलैः स्नानञ्च दिव्याम्बरं
नानारत्नविभूषितं मृगमदामोदाङ्कितं चन्दनम् ।
जातीचम्पककेतकौविरचितं पुष्पञ्च धूपं तथा
देयं देव दयानिधे तव विभो संसिद्धये तुष्यताम् ॥

Colophon :—

इति शङ्कराचार्यविरचितमानसौपूजा समाप्ता ।

The colophon is followed by the following verse:—

या प्रीतिर्विदुरार्पिते मुररिपो कुन्त्यर्पिते यादृशौ
या गोवर्धनमूर्धनि पृथक्किं स्तन्ये यशोदार्पिते ।
भारद्वाजसमर्पिते + + + दत्तेधरे योषितां
या प्रीतिर्मुनिपत्नीभक्तिरर्चितां तत्रापि तां तां कुरु ॥

6783.

6076B. *Mānasapūjā*.

Substance, country-made paper. $8\frac{1}{2} \times 6$ inches. Folium, 1 (the last in the MS). Character, Nāgara. Appearance, old. Complete in 3 verses.

Dāsadāsa.

6784.

7848. जानकीविरहसम्भवमन्त्रराजस्तोत्रम् । *Jānakī-
virahasambhavamantrarājastotra*.

Substance, country-made paper. $11 \times 4\frac{1}{2}$ inches. Folia, 1-11. In Tripāṭha form. Character, Nāgara. Date, Śaṃvat 1919. Appearance, fair. Complete.

The stotra is accompanied by a commentary by the author himself. The stotra which is complete in 20 verses is addressed to Jānakī, consort of Rāma.

Beginning :—

श्रीरामचन्द्रहितवायुसुतं प्रणम्य
श्रीजानकीचरणकञ्जरतिप्रदञ्च ।
अत्यद्भुतं विरहसम्भवमन्तराजं
सौतापतेः शरणदं शिवदं प्रकुर्वे ॥ १ ॥

... ..
मातर्विश्वविभूषणं सुरवरं प्रत्याफणित्वेति वा
स्तन्यं कामयतेऽर्भकोऽयममलः श्रान्तः क्षुवांश्चक्ष्व भोः ।
भूजे मामनुशासनं प्रभवतः प्राप्यैव देह्याशु रे
प्राणा उत्कलयन्ति मे यदि पुनर्नायास्यसि त्वं च माम् ॥ ४ ॥

Beginning of the Commentary :—

... .. दासदासद्वयं श्रीजानकीविरहाग्निनोद्धवमन्तराजं
तत्तिलकमहं दासदासजनः करिष्ये ।

End :—

मा रोदिषि त्वं ह्यरविन्दनेत्र
क्षिप्रं मदीयं पिब वत्स दुग्धम् ।
कुर्वन् स्वकार्यं विहरस्व तावन्-
मत्वा वचो मे पुनरेहि मा त्वम् ॥ १६ ॥
श्रीजानकीविरहसम्भवमन्तराजम्
अज्ञाननाशनमहद्भरिरूपरूपम् ।
श्रीदासदासरचितं परिभावयन्तु
हृद्यं विचार्य च मनः खलु भावुका हे ॥ २० ॥

Colophon :—

इति [श्री]महासदासविरचितं श्रीजानकीविरहसम्भवमन्तराज-
स्तोत्रं सम्पूर्णम् ।

Colophon of the Commentary :—

इति श्रीमदासदासजनकृतं श्रीजानकीविरहसम्भवमन्तराज-
तिलकं समाप्तम् ।

Post-colophon Statement :—

सम्बत् १९१९ । आश्विनकृष्णतिथौ षष्ठां ई रवौ विद्याधरेण
लिखितं काश्याम् ।

IV. KĀRTAVĪRYA.

6785.

9947. कर्तवीर्यकवचम् । *Kārtavīryakavaca.*

Substance, country-made paper. $12\frac{1}{2} \times 5$ inches. Folia, 1-6. Lines, 14. Extent in ślokas, 200. Character, Nāgara. Appearance, fair. Complete.

The *kavaca* which is assigned to the Uḍḍāmaratantra is printed in *Stavakavacamālā* (Calcutta, 1334 B.S., pp. 884-98). A few lines, found after the conclusion of the *kavaca*, describe the procedure of muttering the mantra of Kārtavīrya.

6786.

9151. वज्रपञ्जरसूर्यकवचम् । *Vajrapañjarasūryakavaca.*

Substance, country-made paper. $12 \times 5\frac{1}{2}$ inches. Folia, 1-3. Extent in ślokas, 75. Character, Nāgara. Date, Śamvat 1869. Appearance, discoloured. Complete.

This constitutes chapter 33 of the Devīrahasya section of the *Rudrayāmala* and agrees with Fol. 117A-120A of a complete MS of the latter described under No. 5880 above.

Beginning:—

श्रीश्वर उवाच ।

यो देवदेवो भगवान् भास्कारो महसां निधिः ।

गायत्रीनायको भास्वान् सवितेति प्रगीयते ॥ १ ॥

तस्याहं कवचं दिव्यं वज्रपञ्जरकाभिधम् ।

सर्वमन्त्रमयं दिव्यं मूलविद्यारहस्यकम् ॥ २ ॥

सर्वपापहरं देवि दुःखदारिद्र्यनाशनम् ।

महाकुलहरं पुण्यं सर्वरोगनिवर्हणम् ॥ ३ ॥

सर्वशस्त्रसमूहघ्नं संग्रामे विजयप्रदम् ।

सर्वतेजोमयं सर्वदेवदानवपूजितम् ॥ ४ ॥

End:—

लक्ष्मीवान् जायते देवि सद्यः सूर्यप्रसादतः ।

भक्त्या य[श्च] पठेद्देवि कवचं वज्रपञ्जरम् ॥ ४२ ॥

इह लोके श्रियं भुक्त्वा देहान्ते मुक्तिमाप्नुयात् ।

Colophon:—

इति श्रीरुद्रयामले तन्त्रे देवीरहस्ये वज्रपञ्जरसूर्यकवचं सम्पूर्णम् ।

Post-colophon Statement :—

सुभमस्तु । संवत् १८६६ पौष १४ शुक्रदिने लिपिकृतमिदम् ।

6787.

9438. सूर्यकवचम् । *Sūryakavaca.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 2. Lines, 7. Extent in ślokas, 25. Character, Nāgara. Date, Samvat 1887, Śaka, 1752. Appearance, fair. Complete.

This stotra, known as *Trailokyamaṅgala*, is very popular and is found printed in many a collection of stotras.

Post-colophon statement :—

संवत् १८८७ शके १७५२ शुक्रमासे वृषापक्षे लिखितं वन्दौ-
दीन दीक्षित ।

6788.

2010. शनैश्चरस्तोचम् । *Śanaishcarastotra.*

Substance, country-made paper. $8 \times 4\frac{1}{2}$ inches. Folia, 6. Lines, 8. Extent in ślokas, 60. Character, Nāgara. Date, Śaka 1774. Appearance, discoloured. Complete.

The stotra which is in the form of an interlocution between Śani and Daśaratha does not agree with the one printed in *Stotraratnākara* (Madras, 1927, Vol. II, pp. 551-2), *Bṛhatstotraratnākara* (Bombay, 1932, pp. 364-5) and *Stavakavacamālā* (Calcutta, 1330 B.S., pp. 668-9) the last of which attributes it to Daśaratha.

Beginning :—

अस्य श्रीश्रुतेश्वरस्तोत्रमन्त्रस्य ईश्वर ऋषिः अनुष्टुप् छन्दः श्रुति-
देवता हं बीजं स्वाहा शक्तिः मं कौलिकं मम सकलपौडानिरसनार्थं
श्रुतेश्वरस्तोत्रजपे विनियोगः ।

Colophon :—

इति श्रीविधानमालायां दशरथप्रोक्तं श्रुतेश्वरस्तोत्रं संपूर्णम् ।

Post-colophon Statement :—

शके १७७४ परिधावीनां संवत्सरे मार्गशीर्षे वद्य प्रतिपद्यां सोम-
वासरे इदं पुस्तकं ज्योतिषिवरवडेकरोपनाम्ना सखारामात्मज-
बालदेवज्ञेन लिखितम् ।

VI. MISCELLANEOUS.

6789.

1957. बालग्रहस्तवः । *Bālagrahastava*.

Substance, country-made paper. 10 × 5 inches (2 fol.) and 9½ × 4 inches (1 fol.). Folia, 3. Lines, 12, 8. Extent in ślokas, 50. Character, Nāgara. Appearance, fair. Complete.

The present MS was described in L. X. 4045. The hymn invokes various gods and demi-gods for the protection of children.

6790.

8781. गुरुगीता । *Gurugītā*.

Substance, country-made paper. 9 × 4½ inches. Folia, 1–35 of which Fol. 2 is missing. Lines, 5. Extent in ślokas, 200. Character, Nāgara. Date, Samvat 1913. Appearance, good. Complete.

The stotra proper begins on Fol. 7B, the previous portion being occupied by a description of the worship of the guru. It is assigned to the *Skandapurāṇa* in the present MS as also in the MSS described in ASB. V. 3935–7, while according to MSS described under No. 6792 below and in CS. V. 18 it belongs either to the *Rudrayāmala* or the *Brahmayāmala*. Though introduced as a *mālāmantra* it is of the type of an ordinary hymn, speaking of the greatness of a guru.

Post-colophon Statement :—

संवत् १९१३ वैशाख शुक्ल १० ।

6791.

5621F. *Gurugītā*.

Substance, palm-leaf. $14 \times 1\frac{1}{2}$ inches. Folia, 109-114. Lines, 5. Extent in ślokas, 200. Character, Udiya. Appearance, good. Complete.

The phalaśruti portion (found on Fol. 27ff in the preceding MS) is not found in the present MS.

6792.

156. गुरुगीता । *Gurugītā*.

Substance, country-made yellow paper. $18\frac{1}{2} \times 3$ inches. Folia, 6. Lines, 7-10 on a page. Extent in ślokas, 200. Character, Bengali. Appearance, old. Complete.

The present manuscript has been noticed in L.I. 445.

6793.

2746B. *Gurugītā*.

Substance, machine-made paper. $16 \times 3\frac{1}{2}$ inches. Folia, 3B-4A. Lines, 5 in all. Extent in ślokas, 9. Character, Bengali. Appearance, good. Complete.

This speaks of the greatness of the Divine Mother, the supreme Guru.

अथ गुरुगीता ।

श्रीपार्वत्यवाच ।

लोकेश कथ्यतां देव गुरुगीता मयि प्रभो ।

ईश्वर उवाच ।

शृणु तारिणि वक्ष्यामि गीतां ब्रह्ममयीं पराम् ॥

Colophon :—

इति कङ्कालमालिनीतन्त्रे सार्द्धलक्षग्रन्थे श्रीस्त्रीगुरुगीता
सम्पूर्णा ।

6794.

217. गुरुसहस्रनामस्तोत्रम् । *Gurusahasranāmastotra.*

Substance, country-made paper. 13×5 inches. Folia, 1-8. Lines, 8-9. Extent in ślokas, 130. Character, Bengali. Appearance, old. Complete.

The hymn which is in the form of an interlocution between Śiva and Pārvatī is assigned to the *Sammohana-tantra*. The present MS has been described in L. I. 410. Two lines of a *Durgāsahasranāmastotra* are given after the conclusion of the present hymn.

Beginning :—

सूत उवाच ।

कैलासशिखरासीनं चन्द्रखण्डविराजितम् ।

पप्रच्छ विनया[द्] भक्त्या गौरीं नत्वा दृषध्वजम् ॥

श्रीदेव्युवाच ।

भगवन् सर्वधर्मज्ञ सर्वशास्त्रविशारद ।

केनोपायेन च कलौ लोकात्ता यान्ति सद्गतिम् ॥

6795.

2788. *Gurusahasranāmastotra.*

Substance, machine-made paper. 12½×4 inches. Folia, 1-6. Lines, 7. Extent in ślokas, 130. Character, Bengali. Appearance, fair. Complete.

Same as above. The present MS has been described in L. X. 4077.

Post-colophon Statement :—

श्रीहरिनारायणदेवशर्मणः स्वाक्षरमिदं पुस्तकञ्च ।

6796.

2780. *Gurusahasranāmastotra.*

Substance, country-made yellow paper. $13 \times 3\frac{1}{2}$ inches. Folia, 1-9, of which Nos. 3-6 are missing. Lines, 8. Character, Bengali. Appearance, good. Incomplete.

This is different from the hymn described above.

Beginning :—

श्रीमहादेव उवाच ।

अपरं श्रोतुमिच्छामि कान्ते मत्प्राणवल्लभे ।

स्तोत्रं सहस्रनामाख्यं श्रीगुरोः कुलभैरवि ॥

कृपया कथयेद्गानि स्तोत्रं परमदुर्लभम् ।

... ..

ॐ नमामि श्रीगुरुब्रह्मा ब्रह्मज्ञानप्रदायकः ।

ब्रह्मज्ञो ब्रह्मदो ब्रह्मा ब्रह्मपद्मोपरिस्थितः ॥

Colophon :—

इति श्रीनिगमयोगसारे सर्वागमोत्तमोत्तमे शतसाहस्र्यां
संहितायां निगमशास्त्रे सहस्रारे सहस्रनामकथनं एकादशः
परिच्छेदः ।

6797.

8963. *गुरुस्तवराजः । Gurustavarāja.*

Substance, country-made paper. $7\frac{1}{2} \times 4$ inches. Folia, 3. Lines, 7. Extent in ślokas, 25. Character, Nāgara. Appearance, good. Complete.

Beginning:—

ॐ ब्रह्मस्थानसरोजमध्यविलसच्छीतांशुपीठस्थितं
स्फूर्जत्सूर्यरुचिं वराभयकरं कर्पूरकुन्दोज्ज्वलम् ।
श्वेतस्वगवसनानुलेपनयुतं विद्युद्गुचा कान्तया
संश्लिष्टार्घतनुं प्रसन्नवदनं वन्दे गुरुं सादरम् ॥

End:—

पूर्वाशाभिमुखः कृताञ्जलिपुटः श्लोकाष्टकं यः पठेत्
पौरुषैर्यविधिं विनापि लभते मन्त्रस्य सिद्धिं पराम् ।
नो विद्मैः परिभूयते प्रतिदिनं प्राप्नोति पूजाफलं
देहान्ते परमं पदं निविशते यद् योगिनां दुर्लभम् ॥

Colophon:—

इति श्रीवामकेश्वरतन्त्रे हरगौरीसंवादे गुरुस्तवराजः समाप्तः ॥

6797A.

9946. गुरुप्रशंसा । *Guruprasamsā.*

Substance, country-made paper. $8\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 3. Lines, 8 in a page. Extent in ślokas, 40. Character, Nāgara. Appearance, old. Complete.

The name is written in red ink, possibly in a later hand, at the end. It speaks of the greatness of a guru by way of describing the results of showing respect or disrespect to him.

Beginning:—

शान्तिदान्यादिह्रीनाय विषयासक्तचेतसे ।
अर्थिनेऽपि न दातव्यं गुरुणापि कृपालुना ।
अपुत्रायाप्यग्निध्याय वक्तव्यं नाधिकारिणे ॥ १ ॥

उक्तो सत्यपि तत्सारो वक्तव्यः सर्वथा न हि ।
 गुरुभक्त्या विहीनाय सर्वदाप्यधिकारिणे ॥ २ ॥
 देववद् यो गुरुं पश्येदग्रमत्तोऽधिकारभाक् ।
 स एव ब्रह्मविज्ञानं फलवत्प्राप्नुयान्नरः ॥ ३ ॥

End :—

इति ते कथितं ज्ञानं यत् श्वेताश्वतरोवदत् ।
 कारणानां विचारेण मायाशक्तेस्त्र दर्शनात् ॥ ३४ ॥
 मुनीनां ब्रह्मविज्ञानसम्यग्ज्ञानां महात्मनाम् ।
 इतः परं किमन्यत्त्वं श्रोतुमर्हसि सुव्रत ॥ ३५ ॥

6798.

3401. गुरुपादुकास्तोत्रम् । *Gurupādūkāstotra.*

Substance, country-made paper. $12\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 3. Lines, 10. Extent in ślokas, 90. Character, Bengali. Date, Śaka 1769. Appearance, fair. Complete.

The text is accompanied by an anonymous commentary which generally agrees with the commentary attributed to Durgādāsa, MSS of which are described below. The present MS, however, does not contain the text of and commentary on the *phalaśruti* verse found in all the MSS described below. The introductory verse of the commentary is found only in the present MS.

Beginning of the Stotra :—

ब्रह्मरन्ध्रसरसीरुहोदरे
 नित्यलग्नमवदातमद्भुतम् ।
 कुण्डलीविवरकाण्डमगिडितं
 द्वादशार्णसरसीरुहं भजे ॥

Beginning of the Commentary :—

नमामि परमात्मानं गुरुरूपं सनातनम् ।

पादुकापञ्चपद्यानां वक्ष्यामि गुरुदेशनात् ॥

6799.

5118. *Gurupādukāstotra.*

Substance, country-made paper. $18 \times 3\frac{1}{2}$ inches. Folia, 3. Lines, 7. Extent in ślokas, 90. Character, Bengali. Appearance, old. Complete.

In the colophon of the text portion in the present as well as the following MS the hymn is assigned to the *Ūrdhvāmnāyatantra* :

इत्यूर्ध्वाम्नायतन्त्रे शिवपञ्चवक्त्रविनिर्गतं गुरुपादुकापञ्चकस्तोत्रं समाप्तम् ।

It is also assigned to the *Rudrayāmala* (Cat. Cat. I, 156) and the *Viśvasāra* (AS., p. 56).

The text is accompanied by the commentary of Durgā-dāsa Vidyāvāgīśa Bhaṭṭācārya, who is here and in the following MS simply called Durgā Vidyāvāgīśa. Another MS of the commentary is described in L. I. 329.

The last line of the commentary agrees with that of the commentary attributed to Raghunandana Nyāyālaṅkāra (HPR. I. 977).

Beginning of the Commentary :—

गुरुपादुकास्तोत्रस्य टीका लिख्यते । तद्वयथा । द्वादशार्ण-
सरसीरुहं भजे सेवां करोमीत्यर्थः ।

Post-colophon Statement :—

लिखितं श्रीरामप्रसादशर्मणा ।

6800.

5289. *Gurupādukāstotra.*

Substance, country-made paper. $17 \times 3\frac{1}{2}$ inches. Folia, 3. Lines, 8. Extent in ślokas, 90. Character, Bengali. Appearance, fair. Complete.

The text is here accompanied by the commentary of Durgādāsa.

6801.

3917A. *Gurupādukāstotra.*

Substance, country-made paper. $14\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 2 (marked 21 and 22). In Tripāṭha form. Character, Bengali. Appearance, old and dilapidated. Incomplete.

The present MS contains portions of the text (from middle of verse 5) and the commentary (from verse 3) of Durgādāsa.

6802.

164. *Gurupādukāstotraṭīkā.*

Substance, country-made paper. $17\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 3. Lines, 7. Extent in ślokas, 90. Character, Bengali. Appearance old. Complete.

The MS contains the commentary of Durgādāsa, who is called here Vidyāvācaspati.

6803.

3917B. गुरुकवचम् । *Gurukavaca.*

Substance, country-made paper. $14\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 23A–25A. Lines, 11. Extent in ślokas, 50. Character, Bengali. Appearance, old and dilapidated. Complete.

Beginning :—

श्रीपार्वत्युवाच ।

देवेश परमेशान भक्तानुग्रहकारक ।

कुलधर्मरतान् वीरान् तेषां सुसिद्धिकारणम् ॥

ब्रूहि मे कृपया शम्भो यदि प्रीतिर्ममोपरि ।

साधकानां हितार्थाय भक्तिसुक्तिप्रदायकः ॥

Colophon :—

इति श्रीमहागमसारे विश्वसारोद्दारे श्रीगुरुकवचम् समाप्तम् ।

6804.

2848. [गुरुस्तोत्रकवचसंग्रहः । *A collection of hymns to Guru*].

Substance, country-made yellow paper. $13 \times 3\frac{1}{2}$ inches. Folia, 2. Lines, 10, 11. Character, Bengali. Appearance, good. Complete.

This contains (1) गुरुपरब्रह्मस्तोत्र (Fol. 1) assigned to the *Ni[ga]mayogasāra*, (2) गुरुपरब्रह्मस्तोत्रकवच (Fol. 1B-2A) assigned to the *Nigamayogasāra*, (3) गुरुकवच (Fol. 2A-2B) assigned to the *Samayātāntra*, and (4) गुरुपंक्तिकवच (Fol. 2B) assigned to the *Gurutantra*. The present MS has been described in L. X. 4078-81.

6805.

9640. परमहंसकवचम् । *Paramahamsakavaca*.

Substance, country-made paper. $10\frac{1}{2} \times 5$ inches. Folia, 3. Lines, 9. Extent in ślokas, 59. Character, Nāgara. Appearance, fair. Complete.

Different deities are invoked here for the protection of different parts of the body.

Beginning :—

पार्वत्युवाच ।

भगवन् सर्वधर्मज्ञ सर्वधर्माविशारद ।

कवचं श्रोतुमिच्छामि हंसस्य परमस्य च ॥ १ ॥

त्वत्प्रसादान्महादेव श्रुताश्च विविधा विभो ।

तन्मे कथय देवेश यदि स्नेहोऽस्ति मां प्रति ॥ २ ॥

Colophon :—

इति श्रीरुद्रयामले हरगौरौसंवादे परार्द्धे परमहंसकवचं
सम्पूर्णमस्तु ।

Śaṅkarācārya.

6806.

2299. अव्यक्तमूर्तिमानसपूजनम् । *Avyaktamūrtimānasa-
pūjana.*

Substance, country-made paper. $7\frac{1}{2} \times 3$ inches. Folium, 1. Lines, 12 (in all). Extent in ślokas, 10. Character, Nāgara. Appearance, fair. Complete.

The present MS has been described in L. X. 4040. The introductory portion agrees partially with that of the hymn called *nirguṇamānasapūjā* (*The works of Sri Sankaracharya*, Srirangam, Vol. 18, pp. 107ff).

6807.

5538B. योगतारावली । *Yogatārāvalī.*

Substance, machine-made paper. 8×6 inches. Folia, 2. Lines, 26 in all. Complete in 29 verses.

This refers to the efficacy of different yogic practices. It has been published in the *Works of Sankaracharya* (Sri Vani Vilas Press, Vol. 16, pp. 115ff).

6808.

9899. आनन्दबोधलहरी । *Ānandabodhalaharī*.

Substance, country-made paper. One long sheet of paper $21 \times 9\frac{1}{2}$ inches in size. Lines, 66. Extent in ślokas, 30. Character, Nāgara. Appearance, good. Complete in 18 stanzas.

The hymn under the name *Jīvanmuktānandalaharī* complete in 17 stanzas has been published in the *Works of Sri Sankaracharya* (Sri Vani Vilas Press, Srirangam, Vol. 16, p. 137-41).

Concluding verse not found in the printed edition :—

मौने मौनी गुणिनि गुणवान् पण्डिते पण्डितश्च
 दीने दीनः सुखिनि सुखवान् भोगिनि प्राप्तभोगः ।
 मूर्खे मूर्खो युवतिषु युवा वाग्मिनि प्रौढवाग्मी
 धन्यः कोऽपि त्रिभुवन(वि)जयी योऽवधूतेऽवधूतः ॥

Colophon :—

इति श्रीमत्परमहंसपरिव्राजकाचार्य-श्रीमत्पद्मराचार्यविरचितं
 आनन्दबोधलहरीस्तोत्र[] समाप्तम् ।

6809.

10906. *Ānandabodhalaharī*.

Substance, country-made paper. $6\frac{1}{2} \times 3\frac{1}{2}$ inches. Folia, 7. Lines, 6. Extent in ślokas, 29. Character, Nāgara. Appearance, fair. Complete in 17 verses.

The colophon of the present MS refers to the hymn as *Ānandalaharī*.

VII. COLLECTIONS OF HYMNS.

6810.

2019. [स्तवकवचसंग्रहः । *Collection of hymns.*]

Substance, country-made paper. $11 \times 5\frac{1}{2}$ inches. Folia, 1-16. Lines
14. Character, Nāgara. Appearance, old. Complete.

It professes to contain the Stavakavaca section of the *Tantrasāra* and it begins with the line:

अथ तन्त्रसारद्वितीयपरिच्छेदः लिख्यते स्तोत्रसंग्रह + लिख्यते ।

As a matter of fact, it contains a number of hymns occurring in the *Tantrasāra* though not of course always in the order followed in the latter. Portions from the section on Dīkṣā dealing with the proper time for the ceremony are also found in Fol. 12A-13B.

The following is the list of hymns found in the *Tantrasāra*:

गणेशस्तवराज (Fol. 2A-2B), हरिद्रागणेशकवच (2B-3A), सरस्वती-
स्तोत्र (3A-4A), त्रिपुरास्तोत्र (4B-5B), सर्वार्थनाम[त्रिपुरा]कवच (5B-
6B), दुर्गाशतनामस्तोत्र (6B-7A), दुर्गाकवच (7A-7B), महिषमर्दिनीस्तोत्र
(7B-8B), महिषमर्दिनीकवच (8B-10A), लक्ष्मीकवच (11A-12A).

The following is the list of hymns not found in the *Tantrasāra*:

गणेशरक्षाकरस्तोत्र (Fol. 1), गुर्वष्टकस्तोत्र attributed to Śaṁ-
karācārya (4A-4B), लक्ष्मीस्तोत्र assigned to the *Prapañcasāra*
(10A-11A), तुलसीस्तोत्र assigned to the *Garuḍapurāṇasāra*
(14A-14B), तुलसीकवच assigned to the *Brahmāṇḍapurāṇa*
(14B-15A), स्वामिकार्तिकस्तोत्र (15A-15B), भैरवाष्टकस्तोत्र (15B-
16A), रामपञ्जरस्तोत्र (16A-16B), बालाष्टक (16B). The last three
are attributed to Śaṁkarācārya.

Of these the गुर्वष्टक and the भैरवाष्टक have been published in *The Works of Sankaracharya* (Vol. 18, pp. 89-91, 140-2), स्वामिकार्तिकेयस्तोत्र and the तुलसीकवच have been printed in the *Stavakavacamālā* (p. 748, 863) and the लक्ष्मीस्तोत्र and तुलसीकवच are published in *Bṛhatstotraratnākara* (p. 173, 366). The beginnings of the remaining hymns are quoted below :—

गणेशरक्षाकरस्तोत्र begins

मौलिं महेशपुत्रोऽव्याङ्गलं पातु विनायकः ।

त्रिनेत्रः पातु मे नेत्रे सूर्यकर्णोवतु श्रुतौ ॥

तुलसीस्तोत्र begins

त्वन्मूले सर्वतीर्थानि त्वन्मध्ये सर्वदेवतम् ।

त्वदग्रे सर्वदेवेषु तुलसि त्वां नमाम्यहम् ॥

रामपञ्जरस्तोत्र begins

रमस्व चित्त राघवे विदेहकन्यकाधवे ।

महेशचित्तगौरवे सुनीन्द्रगौतमैभवे ॥

बालाष्टक begins

वरदाभये पुस्तकाक्षमालां

विलसत्यागिसरोजभासमानाम् ।

शरदिन्दुसहस्रकोटिसदृशां

परमानन्दमयीं प्रणौमि बालाम् ॥ १ ॥

6811.

9147. [*Stavakavacasamgraha.*]

Substance, country-made paper. $11\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 1-4. Lines, 14. Character, Nāgara. Appearance, old.

This contains six hymns:

I. Hymn of Rādhā and Kṛṣṇa containing their various names (Fol. 1-3A):

Beginning :—

श्रीभगवानुवाच ।

जयति श्रीपरमानन्दकृष्णपादपवल्ली ।

श्रीकृष्णवदनाम्भोजमधुपानमधुव्रता ॥ १ ॥

श्रीकृष्णनयनानन्दसदाकर्पूरवर्तिका ।

श्रीकृष्णाननपूर्णेन्दुराधिका चारुचन्द्रिका ॥ २ ॥

श्रीकृष्णरूपपाथोधिलहरी हेमवैभवा ।

श्रीकृष्णमालतीहारसुगन्धवरभूषणा ॥ ३ ॥

श्रीकृष्णपरमानन्दसरःपङ्कजकुङ्कुला ।

श्रीकृष्णयामिनीरम्यचन्द्रोदयसुखोत्सवा ॥ ४ ॥

Colophon :—

इति श्रीवृहद्ब्रह्मसंहितायां द्वितीयपादे भूलोकवर्णने श्रीवृन्दावन-
चरित्रे मन्त्रद्वयाराधननिरूपणे नामाष्टाक्षध्यायः ।

II. निवेदनाष्टक (Fol. 3A) :

Beginning :—

हंसस्वरूपं रुचिरं विधाय यः सम्प्रदायस्य प्रवर्तनार्थम् ।

स्वतत्त्वसाक्षात्सगकादिकेभ्यो नारायणं तं शरणं प्रपद्ये ॥

Colophon :—

इति श्रीभगवत्प्रणिपातपूर्वकं निवेदनाष्टकं सम्पूर्णम् ।

III. सनकादिप्रणिपत्यष्टक (3A-3B) :

Beginning :—

कुमारभावेन विधाय वेशं यो ब्रह्मचर्यं सुदृढं वि + धृत ।

परिस्फुरद्गौरिममहिताङ्गं नमाम्यहं श्रीसनकादिकं तम् ॥

Colophon :—

इति श्रीसनकादिप्रणिपत्यष्टकं समाप्तम् ।

IV. नारदश्रृणागतचतुष्टक (3B) :

Beginning :—

यः सर्वलोकस्य हितं विधातुं समुद्य + + + दव्याञ्जदयातिरेकात् ।
सत्यञ्च रात्रागमद्वद्भूव श्रीनारदं तं श्रृणुं प्रपद्ये ॥

Colophon :—

इति श्रीनारदश्रृणागतचतुष्टकम् ।

V. निम्बार्कश्रृणागतिचतुष्टक (3B-4A) :

Beginning :—

महानुभावेषु पुरस्कृतो + वभार दीक्षां किल नारदाद्याः ।
क्षपाम् + + + दधानं तं श्रीलनिम्बार्कमहं नमामि ॥

Colophon :—

इति श्रीनिम्बार्कश्रृणागतिचतुष्टकं हेयः ।

VI. राधाकवच (4A-B) :

Beginning :—

श्रीपार्वत्युवाच ।
देवदेव महादेव प्रेमप्रीतिप्रदायकम् ।
राधायाः कवचं देव कथय प्राणवल्लभ ॥

Colophon :—

इति श्रीब्रह्मयामले गौरीशङ्करसंवादे राधाकवचं समाप्तम् ।

This kavaca does not agree with the one assigned to the *Nāradapañcarātra* and printed in the *Bṛhatstotra-ratnākara* (Bombay, 1932, pp. 185-8).

6812.

9642. [*Stavakavacasamgraha.*]

Substance, country-made paper. $5 \times 3\frac{1}{2}$ inches. Folia, 1-20+1-6+1-14 stitched in book-form. Character, Nāgara. Date, 1613 Samvat (?). Appearance, old.

This MS contains (1) कार्तवीर्यकवच (Fol. 1-20B) agreeing with the one described under No. 6785 above, (2) गायत्री-हृदय (Fol. 1-6A) which agrees with the hymn of the same name described under No. 6720 above, (3) आदित्यहृदय (Fol. 1-14B) which agrees with the famous hymn of the same name (*Stavakavacamālā*, Vasumati Press, pp. 128-148) but is incomplete here, running up to a portion of p. 145 of the printed edition.

Post-colophon Statement of the portion containing the *Gāyatrīhṛdaya* :—

अद्येह श्रीतलोदावास्तव्य त्रै(यी)विद्यमोङ्गातीयगोपालानुचरेण
गोपीनाथेन हरिकृष्णपठनार्थं परार्थञ्च लिखितमिदम् । शुभमस्तु ।
संवत् १६१३ वर्षे श्रावे १४७८ ।

6813.

[2444. *Stavakavacasamgraha.*]

Substance, country-made paper. $8\frac{1}{2} \times 5$ inches. Lines, 11. Folia, 1-230 (bound in book-form). Character, Nāgara. Appearance, fair. Complete.

This contains the following 43 items :

1. गङ्गासहस्रनामस्तोत्र from the Kāśīkhaṇḍa (I. 29) of the *Skandapurāṇa* (Fol. 1-11A).
2. हरिहरनामावलिस्तोत्र from the Kāśīkhaṇḍa (I. 8. 99-112) of the *Skandapurāṇa* (Fol. 11B-12B).

3. दुर्गास्तोत्र from the Kāśikhanda (II. 72. 37-80) of the *Skandapurāṇa* (Fol. 12B-15A).

4. सिद्धिविनायकस्तोत्र in 19 verses from the *Nṛsimhapurāṇa* (Fol. 15B-16B).

Beginning:—

इत्वाकुरुवाच ।

नमस्कृत्वा महादेवं स्तोत्रेऽहं तं विनायकम् ।

अभिषेके सदा तेन स्तुतः स्वन्देन यः पुरा ॥

5. श्रीमद्भगवद्गीता (Fol. 17A-52B).

6. वासुदेवसहस्रनामस्तोत्र from the *Anuśāsanaparvan* (Ch. 149 of the Chitrasala Press edition, Poona, 1933) of the *Mahābhārata* (Fol. 53A-59B).

7. विष्णुस्तवराज in 140 verses from the *Śāntiparvan* (Ch. 47 of Chitrasala Press edition, Poona, 1932) of the *Mahābhārata* (Fol. 60A-66B).

8. विष्णोरनुसूतिः from the *Śāntiparvan* (Ch. 195 of the Southern Recension, Madras, 1936) of the *Mahābhārata* (Fol. 66B-71A).

9. गजेन्द्रमोक्षण in 178 verses from the *Śāntiparvan* of the *Mahābhārata* (Fol. 72A-81A).

This contains a version of the story of the greatness of Nārāyaṇa as related in the *Bhāgavatapurāṇa* (VIII. 2-3).

10. दशहरास्तोत्र from the Kāśikhanda (I. 27. 157-184) of the *Skandapurāṇa* (Fol. 81B-82B).

11. गौतासार from the *Mahābhārata* (Fol. 83A-86B).

This is published in the *Gītāgranthāvalī* (Basumati Press, Calcutta, pp. 244-62). It principally deals with the mystic significance of the syllable *Om*.

12. गीतास्तुति (Fol. 86B-88B).

This hymn is usually recited before a recitation of the *Bhagavadgītā*.

13. गर्भगीता (Fol. 88B-89B).

This speaks of the superiority of self-realisation over everything else. It has been printed in the *Gītāgranthāvalī* (Basumati Press, Calcutta, pp. 720-4).

14. ऋणहर्तृमहागणपतिस्तोत्र from the *Līṅgapurāṇa* (Fol. 90B).

Beginning :—

नमामि देवदेवेशं वक्रतुण्डमहाबलम् ।

षडक्षरगणोपेतं नमामि ऋणमुक्तये ॥

15. गणेशसहस्रनामस्तोत्र from the *Gaṇeśapurāṇa* (Fol. 91A-100B).

Beginning :—

मुनिरुवाच ।

कथं नाम्नां सहस्रं तु गणेश उपदिष्टवान् ।

शिवदं तन्ममाचक्ष्व लोकानुग्रहतत्पर ॥

16. सदाशिवसहस्रनामस्तोत्र from the *Padmapurāṇa* (Fol. 101A-112B).

Beginning :—

एकदा मुनयः सर्वे द्वारकां द्रष्टुमागताः ।

वासुदेवं च सोत्कण्ठाः कृष्णदर्शनलालसाः ॥

... ..

मार्कण्डेय उ ।

त्वं विष्णुः कमलाकान्तः परमात्मा जगद्गुरुः ।

तव पूज्यः कथं शम्भुरेतत् सर्वं वदस्व मे ॥

17. हरि(हर)स्तोत्र from the *Bhaviṣyottarapurāṇa* (Fol. 113A-114B).

अर्जुन उवाच ।

भुक्तिमुक्तिप्रदो देवः सर्वकामफलप्रदः ।

सर्वसिद्धिकरो देव नमस्तुभ्यं जनार्दन ॥

येन भक्त्या जगन्नाथ मानवो याति सद्गतिम् ।

ममोपरि दयां कृत्वा मयि ब्रूहि सुखावहम् ॥

18. परशुरामसहस्रनामस्तोत्र from the *Agnipurāṇa* (Fol. 115A-121B).

श्रीराघव उवाच ।

अहं तत्त्वपरब्रह्म विचरन्ति स्तलीलया ।

इत्युक्तं वः समभ्यर्च्य प्रणिपत्य कृताञ्जलिः ॥

... ..

यस्य पादार्चनात् सिद्धिः क्षेप्तितं नौमि भार्गवम् ।

19. दत्तात्रेयस्तोत्र from the *Mahābhārata* (Fol. 122A-122B).

Beginning :—

नारद उवाच ।

अत्रिपुत्रो महातेजा दत्तात्रेयो महासुनिः ।

तस्य स्मरणमात्रेण सर्वपापैः प्रमुच्यते ॥

20. रामसहस्रनामस्तोत्र from the *Līṅgapurāṇa* (Fol. 123A-130B).

Another MS of the hymn has been described under No. 6768 above.

21. सूर्यसहस्रनामस्तोत्र from the *Bhaviṣyottarapurāṇa* (Fol. 131A-137A).

Printed in the *Stavakavacamālā* (pp. 154-166).

22. सूर्यस्तवराज from the *Śāmbapurāṇa* (Fol. 138A-138B).

Well-known in Bengal and printed in various stotra collections (*Stavakavacamālā*, p. 151-2).

23. रेणुकासहस्रनामस्तोत्र from the *Padmapurāṇa* (Fol. 139A-148B).

Beginning :—

गिरिपृष्ठे सुखासीनं शङ्करं लोकशङ्करम् ।

प्रणतः परिपप्रच्छ संशयंस्तु षडानन[ः] ॥

श्रीस्कन्दोवाच ।

तात सर्वेश्वरस्त्वं हि सर्वतः सर्वभावन[ः] ।

कथयस्व प्रसादेन रहस्यं सकलार्थदम् ॥

24. भवानीसहस्रनामस्तोत्र from the *Rudrayāmala* (Fol. 149A-158B).

Other MSS of the hymn have been described under Nos. 6700-1 above.

25. महालक्ष्मीसहस्रनामस्तोत्र from the *Skandapurāṇa* (Fol. 159A-169A).

Beginning :—

कदाचिन्मुद्गलो नाम वाराणस्यां महामुनिः ।

विश्वनाथं समालोक्य निषण्णो मुक्तिमण्डपे ॥

26. महालक्ष्मीस्तोत्र from the *Skandapurāṇa* (Fol. 169B-170A).

Beginning :—

अग्रस्य उवाच ।

मातर्नमामि कमले कमलायताक्षि

श्रीविष्णुहृत्कमलवासिनि विश्वमातः ।

क्षीरोदजे कमलकोमलगर्भगौरि

लक्ष्मि प्रसीद सततं नमतां शरण्ये ॥

27. कालिकासहस्रनामस्तोत्र from the *Kālikākulasarvasva* (Fol. 171A-180B).

Another MS of the hymn has been described under No. 6638 above.

28. गायत्रीसहस्रनामस्तोत्र from the *Viṣṇuyāmala* (Fol. 181A-188A).

Another MS of the hymn is described under No. 6725 above.

29. आदित्यहृदयस्तोत्र from the *Bhaviṣyottarapurāṇa* (Fol. 189A-196B).

Another MS of the hymn is described under No. 6812(3) above.

30. आर्यास्तोत्र in 109 verses by Mahāmudgalabhaṭṭa Sūri (Fol. 197A-202B).

This is the same as the *Rāmāryāsataka* several MSS of which have been described in VII. 5690-2 above.

31. सौन्दर्यलहरीस्तोत्र in 102 verses by Śaṅkarācārya (Fol. 203A-211B).

Other MSS of the work have been described under Nos. 6679ff above.

32. गङ्गाष्टक by Śaṅkarācārya (Fol. 212A-212B).

This agrees with the *Gaṅgāṣṭaka* as published in *The Works of Sri Sankaracharya* (Sri Vani Vilas Press Edition, Vol. 18, pp. 101-3).

33. शिवकवच from the *Skandapurāṇa* (Fol. 213A-215B).

Another MS of the hymn has been described under No. 6751 above.

34. हनुमत्कवच from the *Brahmāṇḍapurāṇa* (Fol. 216A-219A).

Beginning :—

Fol. 217B, श्रीराम उवाच ।

हनुमान् पूर्वतः पातु दक्षिणे पवनात्मजः ।

पातु प्रतीच्यां रक्षोघ्नः पातु सागरपारगः ॥

35. भगवद्भ्यान (Fol. 219B-220B).

Beginning :—

अथ स्तोत्रं प्रवक्ष्यामि देवि तत्र विशेषतः ।

यच्छ्रुत्वा च दिवारात्रौ सर्वबन्धैर्विमुच्यते ॥

36. महिम्नः स्तोत्र (Fol. 221A-223A).

For other MSS of the hymn cf. ASB. VII. 5579ff.

37. चर्पटपञ्जरिकास्तोत्र of Śaṅkarācārya (Fol. 224B-225A).

For another MS cf. No. 6781 above.

38. कालनाथाष्टक (Fol. 225B).

Beginning :—

परितभूतवेतालकरतालसमन्वितम् ।

प्रवर्त्तितं महानृत्यं कलये कालभैरवम् ॥

39. उपमन्युस्तोत्र of उपमन्यु (Fol. 226A-227A).

This is a hymn to Śiva, which has been published in various stotra collections (e.g., *Bṛhatstotraratnākara*, pp. 110-2).

40. नवग्रहस्तोत्र (Fol. 227A-B).

This consists of nine verses, each intended for one of the nine planets. It is published in *Stavakavacamālā* (pp. 670-2).

41. गङ्गाष्टक of Śaṅkarācārya (Fol. 228A).

Beginning:—

विधेरक्षानेन द्रविणविरहेणालसतया

विधेयाशक्त्यात्तव चरणयोर्यार्चितरभूत् ।

त्वयैतत् क्षन्तव्यं मम जननि निःसीमकरुणे

कुपुञ्चो जायते क्वचिदपि कुमाता न भवति ॥

42. सूर्याष्टोत्तरशतनामस्तोत्र from the Vanaparvan (Ch. 3, v. 16-28 of the Chitrasala Press Edition, Poona, 1930) of the *Mahābhārata* (Fol. 228B).

43. रामरक्षास्तोत्र in 32 verses (Fol. 229A-230B).

Other MSS of the hymn have been described in ASB. VII. 5695-8.

6814.

4784. [*Stavakavacasamgraha.*]

Substance, palm-leaf. $12 \times 2\frac{1}{2}$ inches. Folia, 1-14+2 (without any mark). Lines, 5 on a page. Character, Bengali. Appearance, old.

This contains the following six hymns :

(1) भगवतीस्तोत्र (Fol. 1-2B).

Beginning:—

अथातः सम्प्रवक्ष्यामि सन्निधानाय मन्त्रिणाम् ।

+ + + + + + +

सर्वकामप्रदं दिव्यं स्मृत्या चार्त्तिविनाशनम् ॥

येन संस्मृतमात्रेण + + विनश्यति ।

+ + + + + + +

ॐ नमस्ते श्रिये नित्ये + + + ॥

Colophon:—

इति श्रीरुद्रयामले नित्याषोडशिकार्षवे भगवतीस्तोत्रं समाप्तम् ।

(2) दण्डकस्तवः (Fol. 3A-6B).

Beginning:—

हरिहरकमलासनस्थां स्कन्दचन्द्रोरगेन्नेत्रवद्वि-
 + + + + कौणाग्रवित्तेशवागीश्वराद्यस्तुताम् ।
 भक्तिभावानतो भक्तिमात्रादहं भक्तिमुक्तिप्रदां देवीं
 शिवां शर्व्ववक्तोद्भवां विश्ववन्द्योद्भवां भूर्भुवःस्वर्भवाम् ॥

Colophon:—

इति श्रीशङ्कराचार्यविरचितसिद्धदण्डकस्तवः समाप्तः ।

(3) हृल्लेखास्तव (Fol. 6B-8B).

The hymn agrees with the one occurring in the *Prapañcasāra* (XI. 49-70).

(4) महामायास्तव (Fol. 8B-10A)

Beginning:—

भैरव उवाच ।

आज्ञाचक्रस्थितां देवीं सुषुम्नाधारमध्यगाम् ।
 भूर्भुवःस्वर्गतां नित्यां सर्व्वदेहे व्यवस्थिताम् ॥
 नमामि सर्व्वदेवीनामालयं सर्व्वकामदाम् ।
 नमोऽस्तु ते महामाये सिद्धसूत्रावतारिणि ॥
 नाडीत्रितयमध्यस्थे षट्चक्राधारवासिनि ।
 सदाकाशचरे देवि मरुदभिसमन्विते ॥
 आदिषोडशचक्रस्थे भैरवानन्दकारिणि ।
 अकचटतपयसैर्मनैः सदाष्टतकलेवरे ॥

Colophon:—

इति षोडशसाहस्रिके चण्डभैरवतन्त्रे अष्टादशपटलोद्भूतमहा-
 मायास्तवः समाप्तः ।

(5) अपराजितास्तव (10B-13A).

Another MS of the hymn has been described under No. 6766 above. In the present MS however it is assigned to the *Bhagavatīpurāṇa*.

Colophon :—

भगवतौपुराणे महाविद्या अपराजितास्तोत्रं समाप्तम् ।

(6) प्रत्यङ्गिरास्तोत्र (Fol. 13B-14B, and two unmarked folia).

Though referred to in the colophon as प्रत्यङ्गिरामन्तो-
द्धार it is nothing but an incomplete copy of the *Prat-
yangirāstotra*, another MS of which has been described
under No. 6712 above. One Fol. after Fol. No. 14 appears
to be missing in the present MS.

6815.

6086. [*Stavakavacasamgraha.*]

Substance, country-made paper. $6\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 19+7+17+
7+14+5+9 (bound in a book-form). Lines, 9. Character, Nāgara.
Appearance, good.

Drawings of three Tantric deities on three small sheets
of paper are found along with this MS.

First Batch of leaves:—

(1) त्रिपुरसुन्दरीकवच (Fol. 1-12A).

Beginning :—

श्रीदेव्यवाच ।

देवदेव महादेव भक्तानां प्रीतिवर्द्धन ।

यत्सूचितं पुरा नाथ किमर्थं न प्रकाश्यते ॥

राजरजेश्वरीदेव्यास्त्रिपुरायाः स्वभावकम् ।

कवचं यदि मे प्रीतिः कथयस्व वषट्त्वज ॥

Colophon :—

इति श्रीवामकेश्वरीतन्त्रे श्रीमहाचक्रपीठे श्रीमन्नाजराजेश्वरी-
श्रीमहात्रिपुरसुन्दर्याः कवचं सम्पूर्णम् ।

(2) त्रिविक्रमकवच (Fol. 12B-13B).

Beginning :—

श्रीभैरव उवाच ।

ॐ अधुना कथयिष्यामि रहस्यं मम पार्वति ।

त्रिविक्रमाख्यं कवचं मन्त्रगर्भं महेश्वरि ॥

Colophon :—

इति श्रीरुद्रयामले तन्त्रे त्रिकूटारहस्ये चतुर्विंशः पटलः सम्पूर्णः ।

(3) सौभाग्यकवच (Fol. 13B-19B).

Another MS of the hymn is described under No. 6671 above.

Second Batch of leaves:—

(1) चैलोक्यमोहनकवच (Fol. 1-7A).

Another MS of the *Kavaca* has been described under No. 5815 above.

Third Batch of leaves:—

त्रिपुरसुन्दरीसहस्रनामस्तोत्र (Fol. 1-17).

Beginning :—

कैलासशिखरे रम्ये नानारत्नोपशोभिते ।

कल्पपादपमध्यस्थे नानापुष्पोपशोभिते ॥

... ..

तं कदाचित् सुखासीनं भगवन्तं जगद्गुरुम् ।

... ..

प्रणम्य शिरसा नाथं कारुणं विश्वरूपिणम् ।

वृताञ्जलिपुटो भूत्वा प्राह तं शिखिवाहनः ॥

ॐ स्कन्द उवाच ।

देवदेव महादेव सृष्टिस्थित्यन्तकारक ।

... ..

किं गुह्यं परमं लोके किमेकं सर्वसिद्धिदम् ।

किमेकं परमं श्रेष्ठं किं लोके स्वर्गमोक्षदम् ॥

... ..
... ..

श्रीमहादेव उवाच ।

साधु साधु त्वया पृष्टोऽस्म्यहं पार्वतीनन्दन ।

अस्ति गुह्यतमं विप्र कथयिष्याम्यसंशयम् ॥

... ..

यस्या योनौ जगत्सर्वमद्यापि वर्ततेऽखिलम् ।

यस्यां प्रलीयते चान्ते यस्याञ्च जायते पुनः ॥

... ..

तस्या नामसहस्रान्ते कथयामि षट्शतम् तत् ॥

... ..

ॐ कल्याणी कमला काली कराली कामरूपिणी ।

कामाख्या कामदा काम्या कामिनी कामचारिणी ॥

Colophon:—

इति श्रीवामकेश्वरतन्त्रे हरकुमारसंवादे श्रीराजराजेश्वरीमहा-
त्रिपुरसुन्दरीसहस्रनामस्तोत्रम् ।

Fourth Batch of leaves:—

(1) महात्रिपुरसुन्दरीस्तोत्र (Fol. 1-3B).

Beginning:—

ॐ अस्य श्रीत्रिपुरसुन्दरीतत्त्वविद्यास्तोत्रमन्त्रस्य श्रीदक्षिणा-
मूर्त्तिः ऋषिः पंक्तिश्रुन्दः श्रीमहात्रिपुरसुन्दरी देवता... ..

... ..

... ..

लक्ष्मीबीजं बीजवर्णकमौलिं

मन्त्री नित्यं यो जपेद्भक्तिपूर्वम् ।

जित्वा शत्रून् निर्भयः साधकेन्द्रः

कुर्याद्भान्यं देवि + + + + + ॥

End :—

इति श्रीत्रिपुरसुन्दर्याः स्तोत्रं श्रीमन्तविग्रहम् ।
रहस्यमेव सर्वस्वं गोपनीयं महेश्वरि ॥

Colophon :—

इति श्रीमहात्रिपुरसुन्दरीस्तोत्रं समाप्तम् ।

(2) महात्रिपुरसुन्दरीपञ्चाङ्गभूतस्तवराज (Fol. 3B-7A).

Beginning :—

श्रीईश्वरउवाच ।
अधुना शृणु देवेशि स्तोत्रं तत्त्वनिरूपितम् ।
महात्रिपुरसुन्दर्याः सर्वस्वं सारमुत्तमम् ॥

Colophon :—

इति श्रीरुद्रयामले तन्त्रे महात्रिपुरसुन्दरीपञ्चाङ्गभूतस्तवराजः
समाप्तः ।

Fifth Batch of leaves :—

(1) कामेश्वरकवच (Fol. 1-7A).

ॐ श्रीदेव्युवाच ।
ॐ भगवन् कृष्णाम्भोधे शास्त्राम्भोनिधिपारग ।
दासौ परमभक्तास्मि वरं दातुमिहार्हसि ॥
श्रीभैरवः ।
ॐ कथयस्व महेशानि कमितो वरमिच्छसि ।
यत् किञ्चिन्मनसौष्टं स्यात्तदातुं ते क्षमोऽस्मग्रहम् ॥
श्रीदेव्युवाच ।
कामेश्वरस्य देवेश कवचं देवदुर्लभम् ।
श्रीघ्नं मे दयया ब्रूहि यद्यहं प्रेयसौ तव ॥

Colophon :—

इति श्रीविश्वसारतन्त्रे पार्वतीपरमहेश्वरसंवादे श्रीकामेश्वर-
कवचं समाप्तम् ।

(2) शिवकवच (Fol. 7B-12B).

Another MS of the *Kavaca* is described under No. 6751 above.

(3) शिवस्तोत्र (Fol. 13A-14A).

The hymn agrees with the one occurring in the *Tantrasāra* (Bangavasi Press edition, pp. 776-7).

Sixth Batch of leaves :—

(1) गुरुस्तोत्र of Jyotisprakāśa (Fol. 1-4A).

Beginning :—

विश्वोत्तीर्णं विश्वमयं नाथमनन्तं
सच्चित्तौख्यात्मानमखण्डं निखिलाद्यम् ।
वेद्यं वेदैः कोविदवर्यैः सुरवन्द्यं
कौलाधीशं साह्रिवमीडे गुरुमीशम् ॥

The last line quoted above occurs at the end of each verse of the hymn proper.

End :—

एतत्सद्गुरुवन्दनं प्रविदधौ कौलेश्वरः कौलिकः
पदैर्मत्तमयूरवृत्तरचितैर्ज्योतिष्प्रकाशाभिधः ।
श्रीमत्साह्रिबपादभक्तिसुधया मत्तो मयूरो यथा
नृत्यन् वार्युंकमेघगं सुरगुरुं केकाभिरावन्दते ॥
श्रीमद्गुरुस्तोत्रमिदं सुशृणु
यो भक्तलोकः प्रपठेन्निशीथे ।
ब्राह्मे मुहूर्तेहनि वा स भूयात्
सदैशिकाङ्क्षैः कृपया कृतार्थः ॥

Colophon :—

इति श्रीगुरुस्तोत्रं समाप्तम् ।

The text of the hymn is followed by what would appear to be the concluding verses of a commentary on the hymn by Govinda Kaula, disciple of Jyotiṣprakāśa.

These verses run:—

शाकेम्बरानलधृतिप्रमिते तपस्ये
श्यामाष्टमौगुरुमहेन्द्रि कवेः सुपूर्णा ।
कौलेशसाहिबपदस्तवदौपिकासौ
गोविन्दकौलविहिता विभवाय भूयात् ॥
एषा श्रीगुरुसच्चिदद्वयमहेशस्यात्मनः संस्तुतिः
कौलानां कुलबोधभास्कारकरखान्ताम्बुजाभासिका ।
शिष्याणां सुविमर्शनात् कुलकलाकौलाकुलानां दृढ-
द्वैतध्वान्तविदारिणी प्रभवतात् प्राक् सम्प्रदायोत्तमा ॥
सम्पूर्णैयं महाविद्याविमर्षानन्दवर्धिनी ।
विरुतिः श्रीगुरुस्तोत्रे नाम्ना कुलप्रबोधिनी ॥
रचिता खविनोदार्थं ह्येषाद्वैतार्थहर्षदा ।
नास्त्ययितव्यं विद्वद्भिर्मतान्तरसमुत्सुकैः ॥

The verses are followed by a colophon which runs:—

इति श्रीमहामहेश्वराचार्यवर्यश्रीज्योतिष्प्रकाशकौलानन्दनाथ-
पादपद्मोपजीविश्रीगोविन्दकौलविरचितं श्रीगुरुस्तोत्रं सम्पूर्णं समाप्तं
चेति शिवम् ।

(2) गुरुभक्तिस्तोत्र of Cidrūpa Kaula (Fol. 4B-5B).

Beginning:—

ॐ ध्येयं भक्तैर्भक्तिवरेण्यं शिवरूपं
रूप्यं रूपै रूपकलाभिः परिपूर्णम् ।
स्वच्छं स्वच्छैर्गन्धमगन्धं भवमन्त्रै-
र्नित्यं वन्दे कौलकुलेशं गुरुमीशम् ॥

The last line quoted above occurs at the end of every verse of the hymn.

Colophon :—

इति श्रीमहामाहेश्वराचार्यवर्यश्रीसाहबकौलानन्दनाथपाद-
पद्मोपजीविचिद्रूपकौलविरचितं गुरुभक्तिस्तोत्रं सम्पूर्णं समाप्तम् ।

Seventh Batch of leaves :—

(1) गुरुवरपादुकास्मृति (Fol. 1-4A).

Beginning :—

ॐ हेरम्बं क्षेत्रपालञ्च वागीशं वटुकं तथा ।
श्रीगुरुं नाथमानन्दभैरवं भैरवीं पराम् ॥
प्रणम्य संविन्मार्गस्थानागमज्ञाननुत्तमान् ।
प्रायश्चित्तं प्रवक्ष्यामि सर्वतन्त्राविरोधतः ॥
... ..
ग्रामादिकमहादोषप्रविलापनकारणम् ।
प्रायश्चित्तं परं सत्यं श्रीगुरोः पादुकास्मृतिः ॥

Colophon :—

इति श्रीगुरुवरपादुकास्मृतिः समाप्ता ।

(2) महागणपतिकवच (Fol. 4B-7A).

This agrees with the *Kavaca* contained in the *Devīrahasyatantra* (Ch. 28, Fol. 88A-89B of the MS described under No. 5880 above).

(3) गणपतिस्तोत्र (Fol. 7A-9B).

The *Kavaca* agrees with the one occurring at the end of Chapter XIII (verses 131-51) of the *Śāradātīlaka*.

APPENDIX.

6816.

5536. परमानन्दतन्त्रम् । *Paramānandatantra.*

Substance, country-made paper. $10 \times 4\frac{1}{2}$ inches. Folia, 1-215 of which Fol. 90 is missing. Lines, 8-9. Extent in ślokas, 3,600. Character, Nāgara. Appearance, good. Complete (but for one fol.) in 25 ullāsas.

This is identical with the work described under No. 5998 above.

6817.

11336. शिवताण्डवम् । *Sivatāṇḍava.*

Substance, country-made yellow paper. $13 \times 5\frac{1}{2}$ inches. Folia, 1-76. Lines, 10-11. Extent in ślokas, 3,000. Character, Nāgara. Appearance, old. Incomplete.

The present MS contains Chapters 12-14 of the first part accompanied by the commentary, *Mallādarśa*, of Premanidhi.

Fol. 77-89 of the MS, also marked *Mallādarśa* in the left upper corner of each Fol., deal with *Yantras* described in other portions of the Tantra as well as elsewhere.

Another MS of a bigger but anonymous commentary of the same name having slight occasional agreements with the present commentary has been described under No. 5971 above.

The name of the commentator is thus indicated in the present MS:

श्रीमन्मल्लैवम्भरासुरेन्द्रा-

ज्ञया द्विजः प्रेमनिधिस्तु कश्चित् ।

यन्त्रावलीं श्रीशिवताण्डवीयां

करोति बालैरपि लभ्यसाराम् ॥

[This is introductory verse No. 8, which follows the first seven verses quoted under No. 5971 above.]

Fol. 2A, तत्र दुरुद्धतमपदानि कतिचन यद्यपि चौधरिनीलकण्ठ-
प्रभृतिस्त्रिभिर्व्याख्यातान्येव तथापि तावता दुर्बोधतरयन्तावलीसारं नाल्पज्ञानां
हृदयसरणिमारोढुमर्हतीति श्रीमहाराजाधिराजश्रीमलैवम्मदेवैराज्ञप्तः श्रीकाशी-
पुरनिवासी कूर्माचलाधिष्ठितकुलपरम्पराकः पञ्चोपनामकः प्रेमनिधिनामा
कश्चिद्विजः पुनरङ्कयन्तावलीं विप्रदीकरोति

Though the name of the author is not indicated in this way in the other MS, it refers to other works of the author in terms that clearly point to Premanidhi as its author as well (अस्मत्कृतभक्तितरङ्गिण्यादिग्रन्थादवसेयम्—end of the commentary on Chapter 12, Fol. 104A).

The chief interest of the commentary is historical and not ritualistic. It contains a unique panegyric of 84 verses of the royal patron of the author. The description in it of each *Yantra* is concluded by a verse describing the author's patron or one of his ancestors, children or relatives referred to as having obtained success through the worship of the *Yantra* under description. Only the first one of these verses is found in the portions preserved in the other MS (Fol. 123A).

The text of the panegyric together with an account of the author is under publication in the JRASB.

Of the works and authors mentioned in the commentary mention may be made of the following:—

भट्टोजिदीक्षित (2B), भक्तितरङ्गिणी (2B, 3B), नीलकण्ठ (3A, 7B, 8A, 9B, 13A, 19B, 22A, 23A, 36A, 45A, 47A, 48A, 56B, 60B), श्रीहर्ष (19B).

6818.

11353. महाकालसंहिता । *Mahākālasaṃhitā*.

Substance, country-made yellow paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 69-302. Lines, 7. Extent in ślokas, 2,000. Character, Nāgara. Appearance, good. Incomplete.

MSS containing stotras and mantras assigned to the work are noticed in *Cat. Cat.* I. 434, II. 99, 216, III. 93, ASB VIII. 6058.

Colophon :—

302A, इति श्रीमहाकालसंहितायां नैमित्तिकपूजाविधानकथनं नाम द्वादशतमः पटलः ।

6819.

5720D. [तन्त्रराजतन्त्रटीका ।

Commentary on the Tantrarāja-Tantra.]

Substance, country-made paper. $9\frac{1}{2} \times 4\frac{1}{2}$ inches. Folia, 25-39. Lines, 9-12. Character, Nāgara. Appearance, fair. Incomplete.

This contains a fragment of a commentary on a very small portion of the work (I. 64-88). It refers to the author of *Manoramā* (Fol. 31A) and *Nidhi* (Fol. 32A).

6820.

11305. कुब्जिकामतम् । *Kubjikāmata*.

Substance, country-made paper. $12\frac{1}{2} \times 5\frac{1}{2}$ inches. Folia, 1-208 of which two are marked 73. Lines, 12. Extent in ślokas, 3,000. Character, Nāgara. Appearance, fair. Complete in 50 chapters.

Another incomplete MS has been described under No. 5804 above. It refers to an original and earlier text

of the cult (मूलग्रन्थे त्वया देव गूढमार्गेण चोद्धृतः—Fol. 113A, एतत् संक्षेपतः ख्यातं विस्तरञ्च पुरागमे—Fol. 137B), as also to works belonging to different branches of Sanskrit literature (ते व्याख्याता समापूर्वं लोकमार्गेण ज्योतिषे—Fol. 114B, *Labdhvinītantra*. Fol. 147B, *Aghorīdāmaratantra*—Fol. 149A).

For an account of the society's collection of manuscripts of works on the cult of Kubjikā cf. YRASB, 1937, pp. 158-9.

6821.

11358. रुद्रयामले त्रिकूटारहस्यम् ।

Trikūṭārahasya from the Rudrayāmala.

Substance, country-made paper. $8\frac{1}{2} \times 4$ inches. Folia, 1-22. Lines, 7. Character, Nāgara. Appearance, good. Incomplete.

The present manuscript covers chapters 17-32 of the work and contains 16 kavacas of Trikuṭā or Tripurā. A MS containing a portion of the earlier part of the work has been described under No. 5882 above. The kavaca contained in chapter 24 of the work is described on p. 865 above.

6822.

11296. परातन्त्रम् । *Parātantra.*

Substance, country-made paper. $10 \times 3\frac{1}{2}$ inches. Folia, 1-42. Lines, 6. Extent in ślokas, 670. Character, Nāgara. Appearance, good. Incomplete.

Same as the work described under No. 5953 above. Only the last folium seems to be missing in the present MS.

6823.

11352. सांख्ययनतन्त्रम् । *Sāṃkhyāyanatantra.*

Substance, country-made paper. $9\frac{1}{2} \times 4$ inches. Folia, 1-65. Lines, 8. Extent in ślokas, 1,200. Character, Nāgara. Date, N.S. 983. Appearance, good. Complete in 34 chapters.

Same as the work described under No. 6084 above.

Post-colophon Statement :—

नैपालिके वज्रहिरण्यकेन्द्रे दले सुशुक्ले खलु कार्तिकेस्मिन् ।
 सांख्ययनं तन्त्रतिथौ रवौ वै बुधे रमानन्दद्विजस्य स्रुतः ॥
 कमलानन्दरामोसौ भृदेवो द्विजपालकः ।
 वगलायाः प्रयोगादि ह्यलिखत् पुस्तकं मुदा ॥
 संवत् ९८३ । मिति कार्तिक शुदि ७ बुधवारश्च.....
 रमानन्दरामोपाध्यायस्यात्मजश्रीकमलानन्दरामोपाध्यायेन सांख्या-
 यनतन्त्र..... ।

6824.

11356. स्वर्णतन्त्रम् । *Svarṇatantra.*

Substance, country-made paper. 8×4 inches. Folia, 2-48. Lines, 7. Character, Nāgara. Appearance, fair. Incomplete.

The work is similar in nature to, if not identical with, the work described under No. 6101 above.

Beginning :—

धातुयोगाख्यकल्पस्तु पूर्वमेव प्रकाशितः ।
 रत्नानां करणे तन्त्रं पूर्वमेव प्रकाशितम् ॥ ५ ॥
 श्रीधातुकरणे तन्त्रं पूर्वमेव प्रकाशितम् ।
 हरितालस्तु कथितः स तु सप्त प्रभेदतः ॥ ६ ॥
 किन्तु स्वर्णाख्यतन्त्रन्तु न म[म] कथितं प्रभो ।

6825.

11314. सौभाग्यतन्त्रम् । *Saubhāgyatantra*.

Substance, country-made paper. $11 \times 6\frac{1}{2}$ inches. Folia, 1-10. Lines,
11. Character, Nāgara. Appearance, good. Complete in 11 chapters.

The work deals with the rules of muttering mantras.
A MS of the work is described in L. II. 909.

Beginning :—

ॐ अखण्डैकरसानन्दनिष्ठन्दामृतविग्रहम् ।
चिन्मात्ररूपिणीं विद्यां वन्दे स्नानन्दसुन्दरीम् ।
अथ वक्ष्ये विस्तरेण पारायणविधिं परम् ।
य[स्य] विज्ञानमात्रेण साक्षात् परशिवो भवेत् ॥

Colophons :—

Fol. 1B, इति श्री(पाराय)सौभाग्यतन्त्रे पारायणविधावहर्गणादि-
निरूपणं नाम प्रथमपटलः; 2A, °पञ्चाङ्गक्रमनिरूपणं नाम द्वितीयपटलः;
3A, °षोडशाङ्गबीजसन्तत्यादिनिरूपणं [नाम] तृतीयपटलः; 3B, °पारायण-
संख्यानिरूपणं चतुर्थपटलः; 6A, °मन्त्रपारायणनिरूपणं नाम षष्ठ(म)पटलः;
7B, °भूतिपारायणान्तनिरूपणं सप्तमपटलः; 8A, °सुद्रापारायणान्तनिरूपण-
मष्टमपटलः; 9B, °चित्रानित्यापारायणान्तनिरूपणं नवमः पटलः; 10A,
°रमामायाकामाख्यापारायणत्रयनिरूपणं दशमपटलः; 10B, °आम्नायपारायण-
निरूपणं नामैकादशः पटलः ।

ADDENDA ET CORRIGENDA

(The additions and alterations indicated below are meant for the descriptive portions of the manuscripts the catalogue numbers of which are indicated on the left-hand side.)

5805. Substitute 'complete in 25 chapters' for 'complete'.
5807. Add 'It may be of the nature of a short commentary on the *Matasāra* described in Nep. I, p. 222'.
5819. Add 'It does not seem to agree with the MSS of the work described in Nep. I, p. 22, 224'.
5866. Substitute 'deals with general topics like different modes of worship and the different castes' for 'treats of Vaiṣṇava worship'.
- Add 'The old collection of the Society possesses a MS of the work containing four sections, each complete in several chapters, accompanied by the commentary of Rāmānanda or Rāmacandra'.
5867. Add 'The legend of the deity as narrated in the work is summarized in English in *D. R. Bhandarkar Volume* (pp. 77-81). A MS of the work which may be identical with the present one is described in HPR. I. 250.'
5888. Omit 'according to the Kaula form'.
5892. Add 'This generally agrees with the *Narapatījayajyārā*'.
5893. Substitute 'second part' for 'last part'.
5898. Substitute 'character, Newari' for 'character, Kuṭila'.
5913. Add 'Character, Bengali'.
5920. Add 'HPR. II. 241 is a different work with the same name'.
5924. Add 'Same as *Samayācāra-tantra* incomplete with nine chapters (HPR. I. 241). It deals with left-handed form of worship in connection with the Śrīvidyā'.
5925. Substitute 'incomplete' for 'complete in 14 chapters'.
5928. Add 'Published in the Tantrik Texts Series (Calcutta, 1917) in 35 chapters'.

ADDENDA ET CORRIGENDA

5971. Substitute 'by Premanidhi (?)' for 'by Ghanaśyāma'.
5975. Substitute 'character, Newari' for 'character, Kuṭila'.
5982. Substitute 'incomplete' for 'complete' and add 'The work has been edited with a running summary, on the basis of the only known MS described here, in the *Journal of the Royal Asiatic Society of Bengal*, Vol. 4, 1938, pp. 467-77'.
5985. Substitute 'describes a MS complete in 17 chapters, the beginning of which agrees with that of chapter 12 in the present MS' for 'which also different work'.
6001. Add 'A MS containing chapters 31 and 32 has already been described under 5888'.
6002. Add 'For a comparison of the MSS of the society with the printed editions of the work and a summary of the legend of Kṛṣṇa as narrated in the work, see *Sāhitya Pariṣat Patrikā*, Vol. 46, pp. 296-300. The old collection of the Society possesses two MSS of the work complete in 37 chapters which agree with the wrongly numbered chapters of the MSS described here.'
6054. Add 'An edition of the work complete in 65 chapters has been published in the Princess of Wales Sarasvati Bhavan Texts Series No. 61 (Benares, 1937)'.
6104. Add in the beginning 'It deals with what may be called the science of breath'.
6131. Add 'character, Nāgara'.
6146. Add 'On the obverse of the last leaf occurs the name of the owner :—पुस्तकमिदं गोसांइ शिवरामस्य ।'
6185. Add 'An edition of the work has been published in *Sarvamūla* or Collected Works of Ānandatīrtha (pp. 768-785, Kumbhakonam, Śāka, 1833)'.
6204. Add 'Another complete MS of the work is found in the Vidyāsāgar collection belonging to the Baṅgiya Sāhitya Pariṣat. The work deals principally with the details of Kaula rites. An edition of the work is being published at Comilla.'
6264. Add 'Another edition of the work with introduction, appendices and exegetical notes has been published in the Sarasvati Vihar Series, No. 4, (Lahore, 1938)'.

ADDENDA ET CORRIGENDA

6275. Substitute the following description in place of the one given:
 'This appears to be a part of a Nyāya work which deals with Mahavidyā. It refers to a *Ṭīka* in 1.14. A number of works dealing with the same topic have been published in G.O.S. (No. XII) under the title *Mahavidyānumāna* (Baroda, 1920) to which my attention was drawn by my friend and colleague Mr. D. C. Chatterji'.
6304. Add 'A work called the *Kālībhaktisudhārṇava* (which may or may not be identical with the present work), is referred to by Kāśinātha in his commentary on the *Karpūrastava* (No. 6627 above, Fol. 26B) as a work by himself'.
6324. Add 'An edition of the work, complete in 11 chapters, has been published in the Tantrik Texts Series, Vol. XXI (Calcutta, 1940)'.
6344. Add 'Another edition of the work with English Translation and Introduction has also been published (Adyar, 1934)'.
6435. Add 'The present MS contains chapters 3-8 and portions of chapters 1, 2, 3, 9 and 14'.
6555. Add 'A MS of a small Bengali work called *Haramekhalā* containing prescriptions for various ailments and subjugation of women is found in the Baṅgīya Sāhitya Pariṣat, Calcutta'.
- 6576 } Add 'Kṛṣṇānanda' in bold types as heading above 6576 and
 6578 } 'Anonymous' above 6578.
6607. Add 'This may be identical with a Jain work of the same name and of the same author (Winternitz, *History of Indian Literature*, Calcutta University, Vol. II., p. 583).
6666. Add 'An English translation of the hymn and the commentary was published by R. Ananthakrishna Shastry (Ootacamund, 1925).

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I. TITLES.

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